

THE PACIFIC

Moore & Geo
400 Edwards
16302



Volume LII.

SAN FRANCISCO, APRIL 10, 1902.

Number 15.

All's Well.

OUT of the heart of the night,
Over the billows' swell,
Rings the voice of the watch till the morning light
With the cheering cry, "All's well."

And so on the sea of life,
When the way seems dismal and dark,
And the waves are raging a sullen strife
Around our human bark,

There's ever a watch at the prow,
Whose care shall lighten nor cease,
Till "All's well!" sounds from the homing bow
In the happy harbor of peace.

—Clinton Scollard.

THE PACIFIC.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - \$2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

THREE TRUTHS.

1. When Christians love God very much, they are sure to love each other.
2. Acted lies are bad as spoken ones.
3. Pretending is always hateful and hurtful.

In the divine economy the quickest way to get a blessing is to be a blessing, and the best way to enjoy the religion of Jesus is to get some one to enjoy it with you.

A Good Meal Without Meat. VEGETARIAN CAFE.

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5378

Keep Off the Grass.

Greatest of all Progressive Games.

For old and young.
Two or more can play.
Just the thing for all

SOCIAL EVENINGS.

Let the Endeavor or Aid Society get half a dozen games and give a social and make a good fat purse. Each game played by four. For progression estimate in this way

DON'T WAIT, BUT BE FIRST.

Thousands sold in the East.
By mail, postpaid, for 25 cents.

Golden Gate Press Clipping Bureau
OAKLAND, CAL.

SCHOOLS.

DIVINITY SCHOOL

— OF —

Harvard University

CAMBRIDGE, MASS.

AN UNDENOMINATIONAL SCHOOL
OF THEOLOGY.

Announcement for 1902-03, Now Ready.

POMONA COLLEGE, CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF E. C. NORTON, Ph. D., Dean.

IRVING INSTITUTE,

Select Boarding and Day School for
Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal

REV. EDWARD B. CHURCH, A. M.,

2126 CALIFORNIA ST.,
SAN FRANCISCO

Pacific

Theological Seminary

REMOVED TO BERKELEY

Seat of University.

Curriculum remodeled to present-day demands. Includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

The Sabbath Transferred

The Sabbath Question Settled.
Jewish Sabbath and Christian Sabbath Identical. Price reduced to Clergymen, Sunday School Superintendents and Teachers to \$1.00.

For circulars write to

JOHNS D. PARKER & CO.,
East Orange, N. J.

HOTEL RAMONA

Adjoining Y. M. C. A. Building

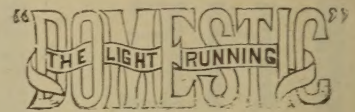
130 Ellis Street, - San Francisco
— EUROPEAN PLAN —

First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS THE DOOR
50c. to \$1.50 per day. Weekly
and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.



Pre-eminently the Sewing Machine
for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco
(Near Sixth)

G. P. Prechtel { Lena T. Snook } G. W. Keeler

Golden Gate Undertaking Co.

2475-2483 Mission Street
Telephone Mission 102

C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET;

N. E. Cor. Merchant St.

SAN FRANCISCO, - - - CAL

H. Le Baron Smith

The American Tailor

320 Bush Street Above Montgomery

15 per cent to clergymen

Chas. H. J. Truman & Co.

Funeral Directors and
Embalmers.

NOW OCCUPY THEIR OWN BUILDING,

1909 MISSION ST.,

Tel. Mission 109. Bet. 15th and 16th.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, April 10, 1902.

A Loving Deed.

"A loving deed is a living seed
Which finds full fruitage never;
Its tree doth grow through calm and blow,
And blooms and yields forever."

Several times during the last few months we have heard preachers refer to the book of Isaiah as beyond all question one of composite character. In their minds it appeared to be settled that there were two Isaiahs. But that eminent Oriental scholar, Professor Margoliouth of Oxford University, boldly and ably argues for the unity of the book in his "Lines of Defense of the Biblical Revelation." A little less dogmatism on the part of preachers when considering in the pulpit and elsewhere this and similar questions of authorship, and matters of Biblical criticism, would in all probability enable them to better do the work whereunto they are called. A man can be just as good a Christian believing in two Isaiahs as in one, but it is not good for the ordinary minister to declare anything settled about which there is dispute on the part of the scholarship of the world. Not a few of the positions taken by the higher critics during recent years have been shown latterly to be without warrant.

Bishop Thoburn, the veteran missionary, said at the recent meeting of the Student Volunteer Movement that the chief problem of missionary work is financial, that it is the lack of money, and not of persons willing to go, that is retarding the evangelization of the world. He declared that if every member of the churches represented in that meeting were to give one dollar a year for foreign missions, they could have ten million Christians in non-Christian lands in ten years. We believe that the time has come for not only more generous giving to foreign missions on the part of persons of moderate means, but for the turning of large amounts by men of wealth into this channel. The man who has an hundred thousand dollars, or five hundred thousand to give to some good work, can do better service today by giving it to missions than by giving it for educational purposes. This country is pretty well equipped with colleges and

universities; and most of them can get along fairly well for a time with what they now have. Accordingly, let the money go for missions. If a few millionaires could be brought to realize their duty to the heathen world, and to do it, millions of people would be brought to an acceptance of Christ in a few years. The workers can be had if the money is in sight for their support. The man of wealth who will inaugurate this movement and make it the fashion to give to missions during the twentieth century, as it was to give to education during the nineteenth, will place his name high on the roll of the world's benefactors.

Recently the Homiletic Review requested certain leading preachers to name the five books which had been of most value to them as preachers. It is significant that the Rev. Dr. J. D. Burrell of New York, one of the ablest and most successful preachers of the present day, and author of several volumes of popular sermons, should name Matthew Henry's Commentary first for suggestion and inspiration. He says, "A half-dozen others for exegesis"; but Matthew Henry and the Pulpit Commentary first for suggestion, and Matthew Henry for inspiration. This commentary was written nearly three hundred years ago. It has been the inspiration of thousands of ministers and laymen in the past, and there is every reason for the belief that it will always fill a large place in the world. It is said of the eminent Robert Hall that he read daily during his later years two chapters of Henry's Commentary and that he recommended it to his daughters and others for daily reading. Whitefield being asked where he got his theology, replied, "On my knees, reading my Bible, and in Henry's Commentary." Whitefield read the books through four times. The preachers of the present day who make place on their library shelves for Matthew Henry, and who read it, will not be likely to betake themselves away from their texts almost as soon as they take them—as not a few now do—but their sermons will partake to considerable extent of the expository character and their usefulness will, accordingly, be greater than it otherwise could be. We believe that it can be shown that the most effectual preaching of all time has been of the expository kind.

The Religious World.

Bishop Warne of India writes of having participated recently in a baptismal service in which 1,339 persons were baptized. This reminds of the day of Pentecost and of the early days in the Hawaiian Islands. In 1838 Titus Coan baptized 1,705 on one Sunday, and during the five years ending in June, 1841, 7,557 persons were baptized and received into the membership of the church at Hilo.

In Berlin, Germany, there is but one English Protestant church. This one, known as the American church, has been in existence about forty years. It is yet without a house of worship, but one is nearly completed. It is costing about \$50,000 and is being erected on lots which cost \$40,000. Considerable money for the building was raised in this country last year. There are about 2,000 Americans in Berlin, mostly students.

The American Bible Society is about to depart from its conservatism and secure an amendment to its charter which will allow it to publish and circulate the revised version of the Bible. We hope that the American edition of the revision will be the one to be printed by the Bible Society. The Interior urges the Presbyterians to formally adopt at the next General Assembly the American revision as the text book for all Presbyterian Sunday-schools.

It is said that the statement concerning a minister, that he knew his Bible thoroughly and could make a prayer-meeting helpful, was of great weight in leading a congregation recently to give him a call to be its pastor. Such a statement concerning a minister ought to prove a good recommendation anywhere. Unfortunately, however, there are not a few churches looking for ministers who will draw well and fill up the auditorium. This is with them the first qualification.

At the meeting of the General Assembly in New York next month the Presbyterians will celebrate the centennial of organized home missionary work by the Presbyterian church of the United States. Three historical addresses will be given upon "A Review of the Century." The Rev. Dr. Henry C. McCook of Philadelphia will review the work to the Alleghanies; the Rev. Dr. S. J. Nicolls of St. Louis from the Alleghanies to the Rockies; and the Rev. Dr. E. P. Hill of Portland from the Rockies to the Pacific.

Eight years ago there were in the colleges and universities of the United States and Canada not more than twenty classes interested in the study and work of foreign missions. Today there are three hundred and twenty-five classes, with an enrollment of nearly 4,800 students. This is the result, one result, of the Student Volunteer Movement which originated at Mt. Hermon in 1886, and which has already sent 1,953 persons to the foreign fields; and last year more than \$40,000 were contributed by college students, through this movement for the foreign work.

An article in the New England Magazine for April shows the changes which have come religiously in one portion of Puritan and Protestant New England—the North End in Boston. Protestantism has nearly disappeared. "Within a stone's throw of the Old North Meeting-house stands the church home of an Italian Roman Catholic body; the former meeting-house of the New North is now occupied by Irish and that of the First Methodist church by Portuguese Roman Catholics; while what was once the home of the Second Baptist church has become an orthodox Jewish synagogue."

According to the church census of 1890 only five per cent of the population of San Francisco were members of the Protestant churches. Of Catholics, Jews, etc., the per cent was twenty-five. Of the twelve large cities in the United States, New York stood next to San Francisco in a low per cent, the figures being eight per cent for Protestant membership and twenty-seven for Catholics, Jews, etc. The figures for 1900 show for New York only 302,295 Protestant members out of a population of three times as many as the Protestants. But the non-religious element is sixty-four per cent of the population. In San Francisco the census of 1890 gave a non-religious population of sixty-eight per cent. With but one exception, there was no large city in the United States that did not in 1890 have more than one-half of its population on the non-religious side. And yet ours is called a Christian nation. Evidently, there is a big field in our great cities for home missionary effort.

The Asylum Record, published in Okayama, Japan, tells of a spirited discussion between some boys in the orphanage at that place on the question of the future punishment of sin. Several were overheard one night maintaining with great earnestness that sin was sin to the end of the ages, and that a righteous God must punish it. Others argued that a God of love would not continue indefinitely a reign of law with penalties attached. The Record says, "Neither side would yield to the other. It was at last proposed that they go to Father Ishii with their problem, and accept his answer, whatever it might be. He gave them a Scriptural view of the subject and especially emphasized the thought that so long as sin continued punishment must as well. The boys were satisfied, turned in once more, and were soon sound asleep." This question of the punishment of sin has been and will remain one of the great questions of the ages. That the Japanese preacher and teacher was right in saying to his boys that so long as sin continued punishment would continue, no really thoughtful person will gainsay.

The New York Evangelist, representative of the liberal element of the Presbyterian church, has changed to magazine form. In its religious review department recently considerable attention was given to the views of Prof. Pearson, who resigned a few weeks ago from the chair of English Literature in Northwestern University because of the pressure brought to bear by his brethren, who were dissatisfied with his liberal position in theological questions. It is not easy for the reader to distinguish always in this review between what the Evangelist says editorially and what it quotes from others. But the following, outside of the single quotation marks, are the words of the Evangelist: "Religious teachers cannot afford to ignore the exact sciences. Miracles which once were a help now are a hindrance. Doubtless many ignorant persons still take the Bible stories literally. But 'truth must not be surrendered to bigotry.' What if this is also the infidel's view of miracles? 'Shall the prophets not denounce idolatry because the wits scoff at those who bow down to graven images?' That expression as to miracles as a hindrance shows a tendency among Presbyterians, as well as among Congregationalists, to set aside the supernatural in the Bible narratives.

Mr. Mozoomdar, the noted Hindoo, has written some suggestive thoughts recently concerning Christian profession and Christian practice. We quote as follows: "The disservice that the non-Christian world complains of is the tremendous short-coming between profession and practice. This wild militarism, these ruinous armaments, these cruel wars between Christian and heathen,

alas, between Christian and Christian, these plots and counterplots of all sorts freely practised under the plea of political necessity and national interest, all these personal excesses and lawlessness committed by hordes of Christians of all creeds in all parts of the world, have a far-reaching influence in neutralizing the effects of Christian precepts, and undermining the claims of moral and spiritual superiority preferred by Christian propagandists. It is not so much the doctrines of the Christian religion as the real and practical imitation of Christ that will impress upon non-Christian races the real causes of the vigor and triumph of the nations of the West. The humiliations and griefs of the Son of God, his services unto death so strangely unrequited, his renunciations and abasements, his forgiving love and redeeming grace, will then change our hearts. Who will shorten the distance between profession and morals, who will bridge the gulf between claims and credentials? Do but let all Christians in India be men of Christ, and see if that will not Christianize the whole land from end to end!" The bringing together of profession and practice! That is what is needed in home land as well as foreign land. Talk as we will about the standard of Christian living being higher than it was in the past, there is nevertheless a great gulf between profession and practice. It is not so in all lives; but it is so in a large number of lives. If all Christians in America were to become really men and women of Christ, the world would be transformed speedily. Paul wrote to the Philippians that he had no one except Timothy whom he could send to them, no one of kindred spirit who would take a genuine interest in their welfare, for all were seeking their own things, pursuing their own aims, and not those of Jesus Christ. That same spirit of self-seeking is in the world today—among Christians. Talk as we will about brotherhood and the spirit of brotherhood, it is evidently lacking in many places in which it ought to be found in abundant measure.

Chronicle and Comment.

It is evident that the California branch of the Afro-American League has not changed its sentiment any as to the South African war, however much the sentiment may have changed in some quarters as the struggle has been prolonged. At a meeting a few days ago in Oakland the State Executive Council adopted resolutions expressing a hope for the speedy, complete triumph of the British arms. The resolutions set forth the cruelties of the Boers to the natives of South Africa, which arraignment, if founded on the facts of the case, cannot fail to turn sympathy away from the Boers. In the beginning of the struggle in South Africa mention was made by *The Pacific* of the enslavement of the natives and it was shown how the Boers stood athwart the path of modern progress. In this prolonged conflict they have shown themselves in many respects a noble people; but so far as we are able to see the original valid objections to the Boers stand yet today, and we are of opinion still that the triumph of British arms in South Africa will make for the best things there and the world over. We are, however, of the opinion that the gain has been at a cost too tremendous, and that all that Great Britain desired and that the progress of the world demanded might have been accomplished by the evolutions of future years, and without that terrible carnage which, no matter where the right in the case, has tarnished the Briton's fair name.

The Rev. Dr. J. Q. A. Henry continues to be wonderfully successful in his temperance campaign in England. He was present at the recent council of the Free churches at Bradford, where he received a very enthusiastic reception. Plunging, as is his custom, into the heart of his subject he drew a vivid and startling picture of the death struggle into which the two characteristic institutions of this country—apart from the home—are plunged. On the one hand we have the churches which stand for organized Christianity; over against them are the public-houses. "These are diametrically opposed to one another. If the Church is right the public-house must be wrong. Both cannot permanently survive. If organized Christianity is to continue in its mission to save men, then this drink must go down in disaster and defeat. This is the irrepressible conflict of the immediate future. Which institution is to survive? We believe the fittest; and the Church, purchased by the blood of the Lord Jesus Christ, is fittest and *must* survive. But if it is, those who love the Church and constitute it must take uncompromising ground in reference to the traffic in drink. The time has come for the Church—representing the best moral judgment of the community, and out of love for Christ and humanity—to accept the primary responsibility for the success or failure of this struggle against the power of strong drink. The Church must rise to meet this responsibility, and brace itself to the crisis, or vacate the leadership in the realms of spiritual progress. The Church is the only organization on earth that ever can or will solve the problem. We have the numbers, we have the resources, we have the social position, we have the votes to do anything we desire to accomplish in the matter. It is a question of conscience, of co-operation, and of the consecration of God's people." These words of Dr. Henry remind us of the words of Lincoln concerning the nation, that it could not exist half slave, half free. The sooner the church realizes that there is before us, with the liquor element, an irrepressible conflict, and girds itself for battle, the better will it be for the world.

The Rev. J. C. Simmons, a pioneer minister of the Methodist South Church in California, has been writing some interesting articles for the *Pacific Methodist Advocate* concerning his trip abroad last year. He gives this concerning the manner of securing the skins of animals for the bottling of wine: "I was told that when a man wants to save a skin for a bottle he pounds the body of the goat until he breaks all the bones to pieces, and then removes the flesh, bones and all through the neck, thus preserving the skin whole." Mr. Simmons says that he found the best grapes in Athens and in that vicinity. The primitive way of securing the juice therefrom is noted in the following: "The boys, especially, seemed to enjoy trampling the soft grapes, and feel the fresh juice squirt up between their toes. The floor of the vat sloped to one side, where was a hole through which it ran into a deep hole dug in the rock. A rude basket was suspended under the stream that strained it of any trash or skins that might float through. One of the boys ran and got a tumbler and, filling it with the rich juice, handed it to me. I was too polite to drink before the ladies did, and I handed it to them; but for some reason they did not drink it. The boy that ran around to wait on us, I noticed, leaped back and went on trampling without the ceremony of washing his feet. He knew that the grapes would soon clean them without the trouble of washing them."

Notes and Personals.

During his recent Western trip President Barrows of Oberlin delivered thirty-five lectures, sermons and addresses.

The "Good Cheer Number" of The Congregationalist, published April the 5th, is the best issue of that paper ever coming under our notice.

The announcement that the Rev. Dr. F. B. Cherington has concluded to remain with Plymouth church in this city comes as good news to Congregational circles about the bay.

The Rev. Dr. A. H. Bradford of Montclair, New Jersey, is the Chicago University preacher during April. For May, Dr. Edward Everett Hale is scheduled, and Dr. T. T. Munger for June.

Less than five per cent. of the men in the shops and factories of Dayton, Ohio, are professing Christians. The Y. M. C. A. is working on eight thousand of these men in Bible classes and meetings.

The Rev. S. M. Freeland and Mrs. Freeland are now at 350 Madison street, Portland, Oregon, Mr. Freeland having entered on his duties as acting pastor of the First Congregational church of that city.

Several missionaries who have been in this country on leave of absence will leave San Francisco early next month for China. They are the Rev. Dr. W. S. Ament, the Rev. Mark Williams and the Rev. W. P. Sprague.

Superintendent Harrison of the California Home Missionary Society has accepted an invitation from the officials of the national society to attend the annual meeting in June at Syracuse, New York, and to speak concerning the work in California.

The Rev. Dr. A. W. Ackerman and Mrs. Ackerman have been spending a few days with their son, who is a student in the University at Berkeley. Dr. and Mrs. Ackerman leave behind them in Portland many warm friends. Their work with the First church in that city will be found an enduring work as the years go on. We wish it were possible to keep these esteemed workers on the Coast instead of giving them back to the East.

Since his return to his home in Oakland about two weeks ago there has been great improvement in the condition of the Rev. F. B. Perkins. There is now good promise of his restoration to such an extent as to make it possible for him to engage again in those helpful ministries which have come from him during recent years in the various departments of our church work hereabouts.

Mayflower church at Pacific Grove continues on the banner list of churches contributing to the work of our different national societies. It gave \$94.24 to home missions for the year ending March 31st, and its total contributions to the six societies were \$274.04. The Rev. E. S. Williams started that church on the right track, and the Rev. O. W. Lucas, with the hearty co-operation of its members, keeps it on that same right track.

When the Pacific Coast Congregational Congress was held in this city, in 1900, it was decided to hold another Congress in Seattle some time in 1902 or 1903. Some months ago it was decided to hold it this year, and committees were arranging for it to be held in Seattle in the month of July. It has, however, seemed best re-

cently to those having the matter in charge to defer the meeting until next year. It has not been possible for the committee to secure the attendance of such men as were desired from the East. Correspondence with them was commenced at too late a date to secure their attendance this year. But it is hoped that more timely effort for next year may prove successful. Among those whose attendance is greatly desired is the Rev. G. Campbell Morgan.

The reports from the home missionary churches in Northern and Central California show 204 conversions during the year ending March 31st, and 191 accessions to the churches on confession of faith. In all of the churches reporting a number of accessions special meetings were held. And it would seem that the membership was stirred also to better things thereby, for in almost every place where such efforts were put forth there was a marked increase in the home missionary contribution. It is worthy of note that at least eight out of ten of the home missionary churches have contributed also to foreign missions, and a large number of them to all of the societies. Mayflower church at Pacific Grove, the churches at Kenwood, Decoto, Porterville, Field's Landing, Santa Rosa and Fitchburg have made contributions to all of the societies. The two large contributions to home missions, about two thousand dollars each, came from the First churches of San Francisco and Oakland. But in proportion to membership some of the small churches contributed as well. Although all reports are not yet in it is known to a certainty that sufficient has been contributed to meet all the expenses for the year and leave a balance of about two hundred dollars.

The Rev. Dr. F. H. Foster has resigned from the professorship of Systematic Theology in Pacific Theological Seminary. Dr. Foster came to the Seminary ten years ago from the chair of church history at Oberlin, and during his service here has taken high rank as a theologian and teacher, not only on the Pacific Coast, but throughout the entire country. His departure from us to take up work again in the East will be a great loss to the Seminary, to Congregationalism and the work of the kingdom on this Coast. In introducing Prof. Foster as the speaker on "Horace Bushnell as a Theologian," at the seminary exercises Tuesday evening, the Rev. Dr. George Moor, the Nestor of the Seminary, said of him: "One thoroughly instructed in New England theology and an expert in maintaining and expounding it." A more scholarly man than Dr. Foster it will be difficult to find anywhere. But his scholarship has never made him uninteresting, either in the classroom, in the pulpit or on the lecture platform. We recall here the fine Bible lectures given for two or three Chautauqua seasons at Pacific Grove and the valuable store of information brought on different occasions to the Ministers' Meeting at Congregational Headquarters in this city. In addition to his work in the Seminary and in various avenues of church activity on the Coast and elsewhere, Dr. Foster has made valuable contributions to the theological literature of the times in books of widely acknowledged merit, and in a large number of magazine and newspaper articles. His published volumes are: "Seminary Method of Historical Study," "Translation of Grotius' Defense," "Fundamental Ideas of the Roman Catholic Church," and "Christian Life and Theology," the latter being the lectures delivered two years ago on the Stone lectureship foundation in Princeton Theological Seminary.

Busy World Notes and Cleanings.

A temperance crusade is to be started soon in Chicago, and carried on until at least one million persons take an active interest in it.

Writing of capital and labor Dr. Albert Shaw says: "Not only is it not the least true that money, capital, mere dead material possessions, are getting the better of human flesh and blood, and that mankind is coming under a new form of slavery, but exactly the opposite is true. Capital and labor, of course, must continue in association with each other, but of the two it is labor that constantly grows stronger."

President Angell says concerning Michigan University: "The report this year is one of exceptionally marked prosperity. Attendance has increased until there are now 3,750 students in the university, and there is a wonderful representation from foreign nations and from our new colonies, Porto Rico and the Philippines. It is an interesting fact that these men, who represent no less than fourteen different nationalities, have formed a club among themselves which is presided over by a young Cuban."

Cecil Rhodes selected his burial place in 1897. Away in the heart of Matabeleland, in an almost unexplored region, is a range of rugged and hardly accessible mountains, known as the Matoppos. There the rebel armies massed in 1896, and here he had ridden in unarmed for his famous conference with the chiefs. The very highest of these granite peaks is known as the "View of the World." Miles away, across rolling veldt and bush, can be seen the little township of Bulawayo, and on the summit Cecil Rhodes indicated the spot where his remains should lie.

A scheme is being promoted for the purpose of constructing a railway upon the monorail system between Edinburgh and Glasgow. The distance between the two cities is 49 miles by the most direct route possible, and the distance will be covered in 29 minutes, or at a relative speed of 117 miles per hour. A service of six trains per hour both ways will be inaugurated. At present the two cities are connected by the North British and Caledonian system, and the service is about hourly each way, the fastest train covering the distance in 65 minutes. An immense traffic passes between the two cities.

Prof. E. A. Ross, whose departure from Stanford was the great sensation in education circles a few months ago lectured at Harvard last week. Prof. Ross is occupying a chair in the University of Nebraska now. The Boston Transcript says: "He is brilliant, pungent, audacious; does his own thinking on all matters, and wears no man's and no school's collar. He is a Westerner, whose education was rounded out at the University of Berlin and at Johns Hopkins University, and who taught economics at Indiana University and at Cornell University before going to Leland Stanford, Jr., University."

The London Lancet is doing splendid work in its laboratory for the public health of Great Britain, and it has been considering that the postage stamp is not too unimportant for its attention. Blood-poisoning has, without a doubt, been traced to licking an infectious postage stamp as a cause, and the chances of a postage stamp becoming infectious are obviously abundant. This year it was decided to revert to red as the distinguishing

color of the penny stamp. On examination it is found that one of the innocuous aniline reds was used, which is peculiarly resistant to atmospheric action or to the action of moisture. Strong acids disturb it but little. The adhesive material is dextrine or British gum in all cases.

Wu Ting Fang, the Chinese Minister, said a few days ago, in a speech at Fitchburg, Massachusetts, that the business men are the most important in the country today, that the soldier and the priest have had their day, and that the ruling spirit of the times is commercial. In China, he said, the old order was: "Scholar, agriculturist, working men and, last, business men. But recently, the last in the list is rapidly going toward the top of the list. This shows that the commercial spirit is prevailing in every nation. We must conduct our national affairs on a business basis. Trade is exchange. Your production has gone over the world. To do this successfully you must be friends of and to all nations. The policy to win this is the principle of reciprocity. What you do not wish done to yourself do not do to others. What you wish done to you, do to others. This is the key."

Scientific experts connected with the Michigan University are experimenting on a new peat-drying process and fuel preparation, with a view of solving the fuel problem, and they appear to be making headway in that direction. They assert that one pound of peat properly dried and prepared gives as much heat as three-fourths of a pound of coal; and when burned, it leaves no clinkers nor other refuse, except ashes. The peat or bog is passed between powerful rollers, which press out most of the moisture; and after being kiln-dried, it is treated to a preparation that makes it adhesive, and then pressed into blocks or bricks as solid as bituminous coal. There are millions of acres of bog or peat land in this country, and if the preparation possesses all the merits claimed for it, the invention may prove to be of great value. The cost of the preparation is said to be considerably less per ton than the price of coal.

It is said that more students spent last summer at the University of California than at the summer session of any other American university, except Harvard. The 797 students were brought together by a desire to study under some of the foremost scholars of America, men from the Universities of California, Harvard, Columbia, Cornell, Chicago and Stanford, and by the charm of a Pacific summer, for Berkeley is one of the coolest and most delightful of midsummer abiding-places. The plans for the next summer session of the University of California, from June 26 to August 6, 1902, provide for instruction in twenty-two departments—philosophy, education, history and political science, political economy, Greek, Latin, English, German, French, Spanish, Italian, art, library science, mathematics, physics, chemistry, botany, mineralogy, agriculture, forestry, irrigation, and physical culture. Men and women are admitted to exactly equal privileges. Qualified persons may enroll for the summer session without examination. Credit toward a degree will be given for satisfactory work. The full resources of libraries, museums, laboratories and gymnasiums and other athletic equipment will be available for the summer students. Liberally reduced rates have been offered by the railroads to attendants from all parts of the country. Prospective students should file their applications before June 16th. If a request is sent to the recorder of the faculties, Berkeley, California, full information will be forwarded concerning courses, living accommodations, railroad rates and similar matters.

The Interior is of opinion that the empress dowager of China was insincere in her recent edict abolishing the Confucian essay in civil service examinations, and finds new evidence of her constitutional hypocrisy in the dismissal of Dr. W. A. P. Martin and other foreign professors from the Imperial University. "But the edict has nevertheless opened the door to a movement toward Western learning which is rising to the point of a veritable educational revolution throughout the empire. Whoever else is insincere the great viceroys are not, for they are notably proving by their works their conversion to a new faith in modern education. And it is particularly gratifying that in the work of reform the provincial authorities are turning to the missionaries for counsel and assistance. Hitherto missions have touched chiefly the middle and lower classes. Now to be received on terms of equality by the mandarin class constitutes for the mission leaders a distinct widening of opportunity. It was the moderation of the mission boards in their claims for indemnity which has given the ruling element of the Chinese a vastly higher confidence in Christianity and its teachers. In the province of Shansi, where the worst of the Boxer slaughters occurred, Rev. Timothy Richard, the well-known English Baptist missionary, suggested that the governor of the province atone for the outrages by endowing a college. The suggestion was adopted; an annual income of fifty thousand taels provided, and Mr. Richard himself given complete control of the institution. The governor of Chili has placed Dr. Peck, of the American Board, in charge of a new medical school at Paotingfu, and the governor of Shantung has called Dr. W. M. Hayes, of our own church, from the presidency of the Presbyterian college at Tengchow, to become president of a new government university at Chinanfu. In many smaller cities local authorities are obtaining the services of missionaries for high schools established as part of the same movement. Meanwhile, missionaries are planning three great Christian universities at Peking, Shanghai, and Canton, supported by all Protestant denominations in unison. The restoration of destroyed mission buildings is in almost every case being locally aided by the contributions of wealthy non-resident Christian Chinese."

Ohio moves on in temperance reform. A very good local option bill has passed the House and Senate. Originating in the House, it passed there; it was only slightly modified in the Senate, and it is quite certain to be passed now by the House as amended. The Herald and Presbyter says concerning it: "The liquor men fought the bill with great bitterness in the Senate, trying to have amendments incorporated that would have practically neutralized it. But in this they failed, about the only amendment that passed being one permitting breweries or distilleries in 'dry' municipalities to sell and ship their products outside the place. A proposed amendment sought to permit breweries and distilleries to sell their products by the gallon at their own doors, thus making each establishment an open saloon, even in a dry town or city, but this was overwhelmingly defeated. We have now township and municipal local option in Ohio, and by vigorous operation under these laws nine-tenths of the territory of the State should become free from the curse of the saloon. Local option for wards in cities should come next. We must have it. If the present Legislature does not give it to us, some future one must. The saloon should be driven out of every ward where the majority is against it." The fol-

lowing from a correspondent will show in what respect the new measure is better than any that have preceded it: "The Beal bill will give local option to many towns that now do not have it, and whether it will be effective in cities or not will depend largely on whether 40 per cent., instead of 25 per cent., as at first proposed, of the qualified voters sign the petition for an election. Of course, the saloon men are doing all they can to alter the bill or defeat it, but even in its present form it gives to the people what the towns never had before—an opportunity to force a vote on the subject. Under the present law councils may consent to elections on the subject, but such a vote does not oblige the Council to put liquor out. It still rests with the Council whether it will pass the ordinance, and when a new Council comes in the ordinance may be repealed. The result is that the liquor men, by securing whisky Councils to keep saloons in, fasten upon the people a low class of Councilmen, by which the town is governed. The Beal bill takes the matter of deciding such matters as 'saloon or no saloon' out of the hands of the Council, and enables the people to select good men to govern them, untrammelled by any connection with the liquor traffic, so far as the question of 'saloon or no saloon' is concerned. In this respect, as well as in others, the bill will work good to the State."

The State Sunday-school Convention.

Great interest is centering in the coming state convention of the Sunday-school workers, to be held in San Francisco, April 29th, 30th, and May 1st, owing to the prominent specialists who are to address the convention, and conduct the conferences on methods of work.

Mr. I. N. Halliday is the latest addition to the list, and from his experience as the General Secretary of the Maine State Association, and his work as the salaried superintendent of the First Congregational Sunday-school of Oakland, he will be able to give valuable help to the conference of Sunday-school Superintendents, which he will conduct for two hours during the time of the convention.

"Pansy" will be a drawing name for the Primary workers, and Rev. F. M. Dowling, of Pasadena, will secure a large hearing from all who love eloquence and enthusiasm.

Mr. C. D. Meigs, the associate editor of the International Evangel, of St. Louis, will delight the convention with his wit, wisdom, and methods of work. His ability to do this is world-wide, and the opportunity to hear him at this time will be improved by a large number of delegates, unless all signs fail.

San Francisco is preparing to entertain the largest number of delegates, assembling for a convention of this body, held in California.

Earl S. Bingham, of San Jose, the General Secretary, has completed the arrangements for a tour of eight of the northern counties in six days, just prior to the State convention. He will be accompanied by Mr. Meigs.

The Rev. Dr. L. H. Frary of Pomona was in the city a few days during the past week for a brief resting time.

Prof. C. S. Nash of Pacific Theological Seminary will supply the First church of San Diego for a few Sundays in April and May.

The Bystander.

Bushnell and Hale.

The anniversaries of these men should remind us of their worth to the church at large. Edward Everett Hale, whose eightieth anniversary has just been celebrated, is a grand old man, distinguished as citizen, author and preacher. He is considered one of Boston's first citizens. He is an illustration of what the clergy may do in America. Horace Bushnell should be remembered especially by Californians. He should be thought of as riding over our valleys and foot-hills, seeking a site for our State university, and as a great and good man, whose place in the history of the church becomes increasingly important as the years go by. It is said somewhere that once on a stray piece of paper Horace Bushnell wrote in pencil these words: "I have never been a great agitator, never pulled a wire to get the will of men, never did a politic thing. It was not for this reason, but because I was looked upon as a singularity—not exactly sane, perhaps, in many things—that I was almost never a president or vice-president of any society, and almost never on a committee. But still it has been a great thing for me to have lived."

Perhaps Horace Bushnell was the only clergyman of prominence who could have made such a confession in which we see the uniqueness of the man's gift. A few men are not fitted for committees and offices and routine work. They must be untrammelled to do the Lord's work, and this Bushnell did with singular success.

Stoning the Prophets.

Horace Bushnell received his full share of stones. One of the perpetual regrets of the church is the fact that good and great prophets have invariably been stoned. Men like Bushnell get stones while they live and flowers after they are dead. For writing such books as "God in Christ," "Christian Nurture," "Vicarious Sacrifice" and "Nature and the Supernatural," he was assailed without mercy. He was accused of being a Unitarian. Today we do him honor, and while we are doing him honor, let us remind ourselves again that stoning prophets who are living ahead of time is even worse than living behind time, and that our criticism upon men who differ from us on matters theological may be casting a stone at a possible Horace Bushnell.

The Passing of the Scholar-Preacher.

Referring to such men as Edward Everett Hale and Horace Bushnell, neither of whom crossed the dead line, or ever will, the Bystander is led into the reflection that the old time scholarship in the pulpit is in danger of passing away. Mr. Lowell, in his Harvard address, said the parson was once the chief man in the community. He was the most learned. The parson of the olden time has gone. The man in his place does more work in a week than his father in the ministry did in a month. The minister today is so mixed in with affairs that he is compelled to do his studying on the fly. Not many men are writing books, such as Bushnell and Channing, and Hale leave written. Mr. Hale, however, has been the busiest of men, and is an exception to all rules. The average city pastor must prepare two sermons every week, visit, attend funerals, meet everybody who comes, settle all manner of questions, sit on committees, be a figure-head at various gatherings, and, in the meantime, prepare fresh sermons. The Bystander believes that the life now being lived by pastors in large cities is sure to tell upon the intellectual results of the American pulpit during the next decade. Fortunate was Beecher, who gave himself to preaching. Happy is Gunsaulus who

preaches once on Sunday. The fact is that no man can preach two strong sermons every Sunday, and do the work imposed upon him by an exacting city and church. It is a notable fact that when Dr. Van Dyke would give himself to literature, he resigned his pastorate in New York. But some will say that writing books and preparing sermons is not the chief work of the minister; that he should drink tea, raise money, transact business, sit on committees, and keep people from growing sour. The Bystander believes there is a great demand today for ministers trained in business methods, but he still believes there is a demand for the great individuality in the pulpit whose shots are heard round the world.

Rainy Sundays.

W. N. Burr.

Three out of the five Sundays in March were "wet days" in Southern California this year. The rain has been more than welcomed, for it was greatly needed. But not as Prince Henry was welcomed. How the people did turn out all along the way to greet the German prince! But they did not turn out when the rain came; they stayed at home. If our princely visitor from the clouds ever finds out how the hearts of the people rejoiced at his coming, it will be through some other demonstration than that of gathering crowds. People were as shy as rabbits when Prince Rain came—on Sunday!

Somewhere inside of a man is an unseen battleground, where strange conflicts are fought. The fight is on when other people do not dream of it; the man himself is sometimes hardly conscious of it. For instance: look at the pastor on a rainy Sunday morning. Perhaps he gives other people a hint of the struggle that is going on inside him somewhere on that unseen battlefield, and perhaps he does not. It may be that he is not quite conscious of it himself; but in all probability it is there. He knows as well as anybody knows the value of every drop of rain that snuggles down into the ground and offers its cup of cold water to the rootlets thirsting there; and yet there is something in him that foreshadows a wish that the rain had taken some other day for it. Then he experiences a sense of guilt. He knows he has not been stealing—it must be that some tiny atom of the old fleshly nature not yet brought fully under subjection is struggling to assert itself. He makes a brave effort to crush the fleshly atom; but in spite of all his bombardings the vision of the empty seats that he well knows will soon be not a vision at all but a depressing reality, will come up before him, and the germ of the wish that the rain had not come on Sunday will not die stone dead. It would be a revelation to some good people if they could know all that goes on inside their pastors in the "thought and feeling realm" on the rainy Sunday. It is well they cannot know it all, and well, perhaps, that the pastors are sometimes only half-conscious of it all themselves; for if the atom of uncomfortableness should once be given a chance, and get well started, it might develop into a case of worry that would carry disaster in its train.

The one Southern California church that this writer knows most about did not lose a service, morning nor evening, on any of the three wet Sundays; but the pastor did not give at every service the sermon he had prepared for that service. The first Sunday the heavy rainfall came in the morning. Only twenty-six people were at church. For a little time they "spoke one to another in psalms and hymns and spiritual songs," and then the pastor turned on the Southern California Home Mis-

sionary number of *The Pacific*, and brought out Superintendent Maile and President Gates and William Horace Day and Business Man Nash, and Mathes of Perris, to talk to his faithful twenty-six. He made each one of these speakers to "be brief"—briefer than they were in *The Pacific*—and the people seemed to enjoy them all, especially Mathes of Perris. In the evening the sky was clear, and the pastor gave to a fairly good audience, an address on "The Past and Present of the Land of Miss Stone's Labors"—using two maps, one of Paul's travels and the other a modern mission map of European Turkey.

The next Sunday it rained again, on this day the heaviest rainfall coming in the afternoon, so it was the attendance at the evening service that was thinned out this time. But twenty persons were present, most of them young people of the Endeavor Society. After the Endeavor meeting the pastor called attention to the "Prayer Cycle" topic for the coming week as announced in the Christian Endeavor World—"Prayer for the Student Volunteer Movement"—and then in place of the evening sermon gave the story of the "Volunteer Movement," based upon Dr. H. P. Beach's article in the current number of the Sunday-school Times. This little "stirring among the mulberry leaves" served as a fore-runner of the good stiff breeze from Toronto that came in during the following week.

The third Sunday of the month gave us better church weather; but on the fourth Sunday it rained again in the afternoon and evening, and the "evening service" was again a "problem." Twenty-five persons braved the storm, and reached the church, however, most of them Endeavorers. After the Endeavor meeting, which was a Home Missionary meeting, led by the pastor's wife, and which had included a chart drill on the benevolent societies of the Congregational churches, the pastor again laid aside his sermon, and after a short preliminary talk on our home mission work, he read "bodily," with comments of his own, Field Secretary Shelton's article in the March Home Missionary on one day's work with a home missionary in Oregon—where it rains so often that people have to learn how to go to church on rainy Sundays if they go at all.

An emergency reveals the natural drift of things. When we are suddenly brought to bay, and must act without premeditation, we show what we really are, what we think about easiest. The testimony of the rainy Sundays seems to be that there is some interest in missions down this way.

Corona, Calif., April 4, 1902.

The Blossom Festival.

Saratoga, April 7, 1902.

Dear Pacific: The storm is passed. The sun is out in power and beauty. Our somewhat anxious hearts are lifted up in praise. When good women and busy men have toiled to make ready for guests they are glad if the God of Nature make Nature propitious.

As the brethren are to exchange much this week they can follow the feast of religion, rhetoric and fellowship with a feast of flowers. San Jose will give them rare welcome on Friday and Saturday. If I can do anything in counsel, suggestion and practical help during those days there, at our county seat, let my brethren command me.

You all, and your dear ones all, in our Father's good time, ought to see this valley in its beauty of perfect blossom.

Aloha.

After Many Days.

(A narrative-sermon by Reuben Henry Sink, Stockton, Cal., Sunday, March 9, 1902.)

Text, "Cast thy bread upon the waters, for thou shalt find it after many days." (Ecc. xi: 1.)

This is a text for the discouraged; for those who want to see but do not see the results of their toil. The figure the text sketches for us is striking and beautiful. It is Oriental; it has in its grasp a custom of the Egypt of ancient time. When the Nile overflowed its banks then the husbandman would go out in a boat with his seed-rice and scatter it upon the water. This looked to the uninformed like the act of an insane man. The white grains sank beneath the surface and were lost to view: when the water receded not a kernel could be found amid the spires of a green field, but the husbandman knew that green field was the result of the seed cast upon the water, and he read in its emerald letters the prophesy of a future harvest.

The Spirit of the great God came into the Sunday-school and there was quite a number of the scholars who entertained him as a greatly honored guest, and these wanted to unite with the church. As usually is the case, there were those who believed that children were too young and ignorant to become members of the Church of God—that was for grown-up people, who understood. It was their conceit that somehow the years made men wise. Of course, they could not explain how the years did it, nor would they tell why it is that the elephant, the parrot and the ostrich—all living more years than the oldest men, do not know half as much, except to say they are different. But then, there was Joab Simple, a man who had lived seventy-six years and could not read, much less write, even his own name, and no one who knew him could say that he even knew that God loved him or anybody, and certainly he did not love God any more than as if there was no God to love. But little Anna Laura, a mite of a child with bright ways and loving nature, could read the papers and write letters, and knew that God loved her and, what was better, she knew that she loved God, although she was only ten years old. Of course, she could not know as much about being a church member as Joab, who was nearly eight times as old as she.

Now, when Joab got tired of living in sin, and began to realize that he could not live much longer anywhere, he came to church, and one night in prayer-meeting, he made confession and asked to be received into the membership of the church. Everybody was delighted and said so. It was a great victory to get Joab out of the hands of the devil about the time he thought he was going to die. Of course he knew all about the step he was taking, for he was old enough—seventy-six years old—even if he had stayed away from church nearly all his life, could not read his Bible, and had not been in Sunday-school since he was a little boy. "way back in the East," when his teacher had to tell him stories about Abraham and his sacrifice, Jacob and his dream, Joseph and his sale for a slave, Daniel in the lion's den and Jesus and his love. Well, Joab was received into the church and he was happy and regular in his attendance at all the meetings, but he wasn't any more happy nor punctual than little Anna Laura, nor half as loving or lovable; but when she wanted to join the church she was told she was not old enough to know her own mind, nor the creed, nor the decrees of God, nor God.

Now all did not look upon the matter in this light and one said, "Why, let the children come in; it adds a whole lot to the home life to have children in it; in God's

great house there must be lots of children, judging by the way they are taken away, and we know their angel's are there anyway. It would do no harm to have even the cradles right in front of the pulpit, for the preaching of the gospel of Jesus and his love won't hurt even a baby. Samuel was called to preach, and to a priest, when he was only seven years old, and Mary of Nazareth took her little babe to the great temple at Jerusalem to have his name written on the roll of members when he was only eight years old, and John Baptist became a protegee of the Holy Spirit when he was born. When God and Jesus love the lambs so much, I guess 'twon't hurt us to carry them in our arms a little while." Thus said Ezekiel Goodman, and what he said was considered to be the product of wisdom by quite a number in the church, for he was a good man, and charitable, and had been a deacon for a great number of years. When the pastor was spoken to about the children from the Sunday-school, he was delighted, and said, "Why, of course, let the children come." And so they came. They were elected without a dissenting voice; some not voting, for, while they would not oppose their coming with their vote, they could not take the responsibility of electing a child to become a member of the Church of God.

It was an impressive service at which the children were received into membership; and, as one after another knelt to receive the water on their heads in the name of the triune God who loved them, some in the congregation held the handkerchief up to their eyes, but whether to shut out the sight or to hide their tears, they never told. Among the children who came that day was little Anna Laura, ten years old, and whom the pastor had baptized when she was but ten months old.

The years came and went; the children grew in wisdom and in stature; men and women grew older; great changes came to the church and to human lives as well. Some of those who joined the church at that time got tired of being church members; the pleasures of the world of young life sang to them with siren voice and beckoned them with flirting hand, and they left the love of God for the love of the world, and the house of God for the gilded halls of vice or dissipation; some followed after many new thoughts and fads which came in the name of Jesus, and did not discriminate; some grew cold, and while they did not want their names taken from the roll of members they acted as if they did not care about being members. The pastor's heart was sad. He could not compel; he could only counsel and pray. There were those who said: "It was to be expected; it was a great mistake to take them into the church when they were so young." But when the pastor asked them if the proportion of loyalty was any greater among those received into the church in maturity of years, they refused to answer and kept still until they forgot the pastor's question.

After awhile the pastor went to preach in a far-off city. You know that pastors do not stay with churches for a lifetime, as they used to do. They come and go like hired men. The shiftless, restless life we are living in is not like that staid life of other days. Churches change their body now every few years; old members move to other places and to heaven, and new ones come like the flowers of spring and the blossoms on the trees. A pastor who has been in one place for any length of time is apt to have his church scattered everywhere on the earth. New people come who do not understand the old and sacred relations, nor care to, so sometimes causes arise which break the heart chords and tear down

affection's tendrils, which have strengthened and grown in storm and sunshine for many years. Sometimes a pastor is expected to be a society man, which he is not. His mind is too much occupied in thinking of the valuable things which make life worth the living to keep up with the rules of fashion, and so he sometimes "makes a mess of it." It is to be expected. It sometimes happens that the pastor is as inconsistent as his people are shifting, or the demands made are so exacting and varied that the fountain of his usefulness becomes so exhausted that it runs dry. Anyway, it is the exception now to find the church that has a pastor in glory. One day this pastor preached from the text, "It is expedient for you that I go away," and he was gone. He never told his sorrow nor the painfulness of his love. No one would have understood it, because no one had his heart. The reason we so often misjudge each other is because we are not each other. God has made us different. If we were each other, or could be at will, we should be more considerate and charitable; we should not so often misunderstand, nor want to.

In the far-off city the pastor would find himself in meditation frequently. In his preparation for the pulpit some thought of his sermon would suggest the past, and then his pen would cease to move and his mind would wander off; he would wonder how and where they were whom he had united in most sacred bonds; how and where they were whom he had received in the church; then he would ask for the children whom he had consecrated to God in baptism, but God would not tell him except to suggest that they were in his heart, and this he knew before. But then we do like to hear the voice and feel the touch of the hand even of those who are in our heart. The picture of the face we treasure is good, but the warm, living face is better. Thus the hours would go by, and when the pastor came to himself he found it too late to work more on his sermon and that a tear was running down his cheek. You need not ask why. There is no explanation. You can no more give a reason for it than you can for the tears of Jesus at the tomb of Lazarus. It was so.

The years kept rolling on; the pastor and his wife grew old—in body; their hair turned white as if the snows of winter had settled there never more to melt; time's scythe had not touched their hearts, but it had made marks upon their brow and cut loose some of the chords that held their figure erect in other years; and though their hearts were as young as ever, their forms were not, and they would talk together of the new body the great Creator had prepared for them, which would never grow old, nor wrinkled, nor stooped, nor aching, but in which they could live and love forever.

Still the old man preached and tried to lure men to God, to live the life of those who have been born again to immortality. The labor to which he had given his young life was dear to him, and it was his desire to spend the last days of his life on earth in pointing men to the Lamb of God which taketh away the sins of the world. He sometimes mourned that he had not seen the harvest for his toil, but he hoped that God had made him a seed-sower in the fields of the kingdom. When a great ache of uncertainty would come into his heart, like the lump of grief which gets into our throat, he would think of those spoken of in the book of Hebrews, who had not obtained the promise; and out of his own experience he could gather words with which to comfort those who keenly felt the lack of immediate harvest for the seed they had sown. It seems hard for us to realize that there are seasons in human life, as in the physical

world, and that the one who harvests is not always the one who sows the seed. The harvester gets the credit from men where the seed-sower is forgotten—the results of the former's work are seen immediately. The harvester has no ground to prepare, no long periods of waiting on storm and heat, nor has he to keep the weeds down. Judged by modern human standards, Peter was greater than Jesus and the servant above his Lord. Jesus was the great seed-sower; he harvested but eighty-two—these are all he gathered, so far as the records show; it took many days for the seed he cast upon the waters to return and it was the apostles who gathered the harvest. So in faith the pastor lived and labored, trusting that God, who gives the increase, would reward his toil, and still he would wonder, for he wanted to see the harvest before he died. Not that sprouting of grain which was to be choked by thorns or burned by the sun, but that which would grow to be food for other sowers and seed for other fields. Nor can we blame him for his anxiety, even if his faith did not see the bow of promise. A promise is a promise, even if it is the promise of God: the fulfilment is what most satisfies. Impatient human hearts can hardly wait, even for God's time to keep his word.

A great time had been arranged for in the far-off city we have spoken of. Vast crowds were coming from all over the country; train load after train load came in, night and day. The scene was like that witnessed at Oberammergau at the time of the Passion Play, or the Holy City at Eastertide. A great carnival was prepared for such as the world had never known before: it was to be a carnival of music; music was to battle with music; all kinds were to contest with each other and demonstrate who should receive the crown for elevation and betterment of mankind. The whole was really a contest, a debate in song. A great platform had been erected in a hollow from which sloped back in gradual incline the circling hill, and this was covered with terraced seats to accommodate more than the colosseum of ancient Rome. The place was sequestered; the moon was at its full; electric lights were arranged to be used to the best effect, as each management might desire. Oh, what a crowd was there! Oh, what voices! the best from the nations. Oh, what bewitching scenes and how the fragrance of a million flower gardens laded the air with intoxicating odors!

The opening night was devoted to love. Not that high and holy love which knows no sex, but that other love which is so difficult to separate from low-born passion. And yet, the mother love might be portrayed, and so the evening opened with an entrancing cradle song, as a mother lulled asleep her child upon her breast. Then devoted love came forth in maiden form and sang of martyr life to negligence, and the voice at times would sound the cracking of the breaking heart. The serenader stood beneath the trees and stars and pleaded for his love to fly with him to distant lands; another cried his longing forth in plaintive note and asked that he might not love in vain; and then there skulked a jealous lover beneath the shadows of the trees and laid a rival dead upon the sward. All ended with the wailing sob of lonely love above a new-made grave. The vast assemblage was moved from smiles of sympathetic joy to tears of sympathetic grief. The songs of human love were never sung amid such bewitching scenes nor under better conditions, nor nearly so well, but the effect was sad. The greater part did not know whether it was better to love or not to love. The various singers and voices were discussed, but there was no definite conviction

whether the songs of love in the aggregate would help the world to higher, better life, after all; and, altogether, the result was one of gloom.

To offset this influence, the following night was one of jollity and mirth. A rollicking, happy-go-lucky time was shown in song; the college games and calls were voiced in musical verse; enthusiasm ran high as quip, and gibe, and jest, and gaiety held revel and killed the night of love. Laughter roared and woke the echoes from the farther hills, and shout after shout frightened back each sober thought, and the multitude felt, under the spell of the hour—though its reason contradicted the emotion—that a bold, free life of easy conscience and wanton passion was the best.

War came next on the scene, with martial step; the tread of tramping artillery accessories sent sound of musket shot and cannon's boom over hill and vale; the roll of drum was heard amid the clash of carnage; the bugle call was heard directing the combatants in their fearful struggle. Then the shout of victory, followed by the call for water from the dry throat of some wounded or dying one upon the field; then the prisoner pleaded for bread in his cell; the wounded lad called for his mother's kiss before he died, and the soldier dreamed of home and friends and love, in song. The camp, the march, the charge, the fight, the victory, the bivouac—all, and more, were portrayed as never before and told how rich the world is in martial tunes and verse. Old soldiers forgot their wounds and age and threw their caps high in air, and shouted till their throats were hoarse and, had a call been made, again they would have marched away declaring, "It is sweet for one's country to die." Enthusiasm had not run so high; all seemed to feel they'd like to be soldiers.

Thus the classified songs were given, until at last they came who sing for God. There was an absence of scenic effect that night. Those who had this in charge thought these accessories would detract from rather than heighten the effect. This was to be no show; it was a great opportunity; it was not to be acting, but real life. The singers were artistic, but were not selected to display their art. No one was to sing who did not feel first the song; who had not absorbed it until it had become a part of the singer's life. There was to be no display of dress, but only the deep, true feeling of the song, the hymn, the anthem. There might be display of art in other songs, but in these there must be only the art of deep and honest faith; there might be acting in other songs, but this must be real; there might be the thought of the singer in other songs, but in these the singer must be hidden behind the truth.

And what a night it was! God himself seemed to have set the scene. The electric lights made no display, but the moon and stars seemed to have had such power never. Religion was never better presented than on that night. The scene was never equaled and the effect was stupendous. The story of the matchless love of Christ was told by those who knew it to be true; hope and faith and love were voiced by those who had a hope and faith to voice, and a love which vied with that the angels know.

The aged pastor stood with some friends on the green sward just below the singers, looking up; his face was lighted by a joy unspeakable and full of glory; he was entranced. The music-filled words of many a sermon he had preached, as they rolled forth in limpid notes, flowing over the audience, first fell upon his ear with full force. He forgot he was on earth, or anywhere but in a world of music. The precious story he had tried

to tell was never better told, nor told with more effect, of sinning man redeemed; of children of men becoming the children of God; the final crash of worlds and the glories of the new Jerusalem, and the life that is eternal, where the wicked cease from troubling and the weary are at rest.

At last there came a singer of unusual power, who began to tell of life immortal beyond the reach of sin—the life which is like that Christ lived on earth and which can never, never die. Her tones were like those which might come from the throat of a golden cornet; her notes were clear, her enunciation perfect. A hush came over that vast assemblage as she sang—so sympathetic was her voice, so sincere her manner. Her soul was in her song. No one could give the notes that tone, that expression, who was not pure of heart; in whom the love of Jesus did not dwell. It was not art, it was life—deep, true soul-life, that sang on and on until the audience hushed its breath to hear. One needed but to close one's eyes to imagine the angels sang again above the plains of earth.

The old minister raised his tear-dimmed eyes to the singer's. Her face was lighted up as must have been Stephen's in the council chamber at Jerusalem, or as Moses' was when he came down from the mountain where he had talked with God. Above her head was circling one of those lunar rainbows seen through the mists of night. She seemed to be looking beyond the gates as she sang. The minister looked again. Something in her form and face attracted his attention. Could he be mistaken? No; 'twas she whom he had baptized when ten months old and received into the church when ten years; the rosy flush of childhood's years still lingered on her features. His heart leaped. He turned his head aside, and there stood by him the parents of the singer; all he could say was, "It pays to bring the little ones to Christ." A man standing by remarked, "Indeed it does: that young woman has brought into the kingdom a score of souls by her consecrated voice." In his heart a still, small voice whispered, "Cast thy bread upon the waters: for thou shalt find it after many days." He raised his face. It fell again, as another question came charging to his mind: "Is that your harvest?" Ah, no; 'twould have been a glorious harvest if it were; but it was not his. He looked again at the parents and saw their faces lighted up with that same glory which played in lambent sheen over the face of their transfigured child. He knew the harvest was hers who not only gave the singer birth, but the care and love of a Christian mother's heart; it was his who was not merely a progenitor, but one who had given the strong character and potent influence of a Christian father's life. Oh, go, go home and train the children for our God. In God's kingdom comes first the home, then the church, then—heaven.

Woman's Home Missionary Union of Northern California.

QUARTERLY MEETING.

Accepting the cordial invitation of the ladies of the Congregational church, San Mateo, the Home Missionary Union will hold its quarterly meeting with them Thursday, April 17th. Those who are familiar with San Mateo will be glad to see the region again in its spring beauty. All who can attend have a great pleasure in store. It is hoped that not only the usual attendants will be seen at this meeting, but that also many new ones from the churches in the vicinity of San Mateo

may be present, and thus give the opportunity for mutual acquaintance. Sessions, 10:30 a. m. and 1:30 p. m. Luncheon, fifteen cents. Trains leave Third and Townsends streets, San Francisco, at 9 and 10:30 a. m., and at Valencia street at 9:10 and 10:43 a. m. Returning, they will arrive at Valencia street at 3:59 p. m., and Third and Townsends streets at 4:10 p. m. Fare from San Francisco, sixty cents. *Laura T. Perkins, Pres.*

Woman's Board of Missions for the Pacific.

From Mrs. Baldwin of Broussa.

Broussa, March 8, 1902.

My Dear Mrs. Farnam: It sometimes seems to me that the very week when I have the strongest desire to write to you is filled to the brim with all sorts of unexpected things, for, though I have had you in mind several days, it is now Saturday when I am beginning my letter, and that too with but little hope of getting it off by today's mail. Friday afternoon is generally my freest afternoon, but yesterday I was obliged to go back to school to oversee the work of the older girls, who are taking their first lessons this year in cutting and fitting from an Armenian lady, who comes this one afternoon in the week, and when once I am there, numberless and nameless matters seem to demand attention and the time slips away. Coming home I found the Boys' School Committee assembled for a meeting in one room and callers for myself waiting in another. Then, by six o'clock my husband and I were on our way to school again, having promised to take dinner with our family in honor of the new preacher, whom they had also invited. It seems superfluous to add that the dinner was nicely served and that we had a very pleasant social evening. Under Miss Mianzara's training the girls have become very efficient in setting and waiting on the table as well as in preparing the food. They do all the housework this year, excepting the bi-weekly washing and the monthly floor scrubbing. There is some kind of work for every one for the daily work for a family of nineteen means considerable. It is arranged to interfere as little as possible with regular recitations and study hour. Their health has, on the whole, been very good, considering the fact that influenza has been so prevalent in the city, but this is due in great measure to Miss Mianzara's motherly care and good nursing for apparently slight ailments.

When I wrote my last letter I was in great trouble, to which, I think, I did not allude, for I was hoping for a happy issue. Never in all the varied experiences of nearly thirty-five years in Turkey has such a thing happened. We had been missing some of the forks and spoons at school, besides various trifles, and for weeks all our efforts to find out how or by whom they were taken, proved unavailing until one day I was led to suspect one of the youngest boarders, and when I took her by herself to examine her a little her look of surprise and the question, "Who told you?" revealed at once her guilt. For hours I labored with her to induce her to tell where she had secreted them, but in vain, so that when night came I was obliged to bring her home with me, lest she might take them from their hiding-place and throw them away. She was a child to whom I had been much drawn, and she had shown plainly that she loved me so that I thought she would be easily influenced when once I had her alone. But I was mistaken for she held out eight days and no amount of prayer, persuasion, or punishment (such as I felt justified in giving, when other

means failed) led her to confess the truth—that is, the whole truth, for she did not deny taking them. Another such eight days and nights I hope never to have in my life. She could not sleep, so she would call me many times, "Come, just this once, and I will really tell." In an instant I was at her side, but she never told, though I waited and plead for the slightest hint. She sent us to many improbable places in attic, cellar, wash-house, and we never refused to search, though we were persuaded that she was not speaking the truth. I cannot tell the whole story; my heart was breaking with sorrow over her course, and though I prayed constantly for light, none came. We decided that we would take her into our own home and watch over and guide her till she came to repentance, but she did so many naughty things here when she was left alone for a few moments that we had to give up this plan. The pastor and a few other good friends who saw her left her with the conviction that she was really possessed with an evil spirit. Finally, no other course seemed open but to send her home, though it was a two days' journey by wagon and involved Mr. Baldwin's being away from home on our Christmas. The night before she left Miss Rebecca invited us and all the girls to spend the evening with her, and H—— wished so much to go that I thought she would yield, but she did not, and so for the girls' sake I went with them while Mr. Baldwin stayed at home with our wayward, wandering child. There was no sleep for me that night, for long before light the wagon was to start, but you can not imagine how hard it was for me to wake the child from her sleep (she slept well that night, for she had waited for me to come home and put her to bed), dress her warmly for the cold ride, give her a hot breakfast, and then send her away from me and from all good influences. Though she cried bitterly when the parting moment came, she showed no signs of relenting. They started on Saturday morning, reaching one of our out-stations that night, spent the Sabbath there, which gave Mr. Baldwin the opportunity of holding services of various kinds, and then on Monday continued the drive till they came to Banderma. Her parents were shocked and hardly wished to believe the story, though they admitted that she was a very naughty girl before she came to our school, and, moreover, her course in the school where they have since placed her has proved that she cannot be trusted. Is it not a sad story? Tears fill my eyes as I write, and when I hear the children sing the hymns she loved or see something that belonged to her it seems as if she were dead. Her place Sunday evenings was always in a little chair by my side, for there she would be good and happy. We never talk about her now except to our Heavenly Father, who we trust will one day turn her heart to himself. I shall never cease to pray for her: it is all I can do now.

Another trouble of a lighter kind happened the same week. One of our older day-pupils, when near the school, was annoyed (?) by a Turk, and though he did her no harm she has scarcely recovered from her fright yet. The matter was taken up immediately and in earnest, representations being made by the English Consul and others, and finally proper punishment has been meted out. It isn't wise to say more in a letter. Since then many parents have been anxious about their daughters, so that we have been obliged to take proper precautions to prevent the repetition of such an offence, even though it was the first in a period of nearly ten years.

On Christmas Eve I took my family, including Miss Holt and Miss Demetra to the Orphanage to help them

enjoy the beautifully decorated and lighted tree which Mlle. Reineck had trimmed for the orphans. While the candles were burning, the singing and other pleasant exercises were going on till the girls had permission to open the packages on their desks and find their presents.

Fraulein had prepared an illuminated text in French for each of them before she went away, Mlle. Reineck gave a photo of the school building to each one, Mlle. Richard had sent a note to each enclosing her own photo from Nuremburg, a gentleman present had brought with him a package of handkerchiefs, and I had sent candy, so it was a goodly sight to see so many happy children together. On their own Christmas Eve they all had quite valuable presents from friends of the institution in Switzerland and Germany, besides cards from a friend in Smyrna and some from myself.

Christmas itself was a dreary day, so far as weather was concerned, and for once I had to forego the pleasure of entertaining friends, as Mr. B. was not here. I found several letters and other remembrances on my plate when I came down to breakfast, to cheer and comfort me, and then, as Miss Holt had spent the night with Mlle. Reineck, I drove again to Kaya Bashi, took lunch with them, and we came back together to take dinner with the girls who, of course, had a holiday.

The next morning, while still dark, Miss Mianzara, Miss Marian and I were driving to the railroad station to say our last good-byes to Miss Rebecca. Many others had come to see her off, while her brother and his family accompanied her as far as Modania. Miss R. bore up bravely, but to me it was hard indeed to see her whirl away out of sight. That evening I welcomed my husband back and with him a new boarder in H.'s place. She had been intending to come for some time, but the roads were so bad that the mother was waiting for a suitable opportunity to send her. She is a bright child, quick to learn and ready to obey, and, so far, she has given us no trouble whatever.

School went on from day to day, as usual, excepting that on our New Year's day I omitted my classes so as to be at home for callers: about forty came, but even this number kept me quite busy. The French Consul with his wife (a former pupil in Kaya Bashi) and the English Consul, accompanied by his sister, made their formal calls the following afternoon. By this time I began to feel that I could not wait longer for the promised box from Boston, and must begin on Christmas preparations for school. I decided, too, rather suddenly, that if Mlle. Reineck was willing to lend all her pretty decorations, I would give the children the pleasure of seeing a lighted tree, whether they had presents or not. Very easily a beautiful and shapely tree was procured and kept in our garden. Then I opened boxes and drawers, and brought out all the available stock of things left from last year, besides the Santa Ana and Ontario packages, which had come so nicely by mail, and there was enough for quite a nice beginning. Counting up how many there were to provide for, the number actually on the roll was forty-nine in the main school and thirty-four in the kindergarten, besides teachers and others connected with the school.

Some of the older girls came down one evening to enjoy the pleasure of helping, for, taking the candy-bags from California for a pattern, they made enough to bring the whole number up to a hundred; these we filled the night before the tree, which was to be a surprise. School was dismissed Thursday afternoon, January 9th, and the pupils were told there would be no lessons Friday morning, but that they must be sure to come in the

afternoon, bringing parents or friends with them and inviting former members to the closing exercises. Firday morning, with Mlle. Reineck to direct, the tree was set up and decorated and the teachers worked away most busily to trim the room with various mottoes—"Merry Christmas!" "Happy New Year!" "Welcome!" "Glory to God in the Highest!" "Peace on Earth, Good Will to Men!"—these, with an illuminated star, evergreens and flags, made our large schoolroom very attractive, though one's eyes were fascinated by the tree, which looked as if it had just arrived from fairyland or frostland.

I spent the morning at home putting the finishing touches on the gifts, writing the names, etc., that there might be no confusion. In order that no one should be omitted, I had to be very methodical, and so made out my list. Shall I copy it for you?

"25 girls—madonnas in fancy frames and calendar or fancy card.

"9 girls—pictures framed in blue and gilt molding and card.

"13 girls—wall panels and Armenian Psalms.

"2 girls—large scrap-books and Armenian Psalms."

There was also a photo from Miss Holt, as she is fortunate enough to have a camera. Each girl and boy in K. G. had a scrap-book, and with it a bright hair ribbon, or doll, or toy. The teachers and others were remembered with books, for we had sent for a number of J. R. Miller's books, and with these I gave your pocket-calendars, for which each one sent you her individual thanks. Everybody had a generous bag of candy, of course. The room was well filled, even crowded, for the eighty-three children took up considerable room before others began to arrive. The ohs and ahs and various exclamations of surprise and delight which burst from their lips when they saw the tree gave us enough pleasure to last for a long time. The program of exercises was a pretty full one, with songs and hymns and recitations appropriate to the season, in Armenian and English, besides the beautiful finger plays and circle exercises of Miss Demetra's little folks and the piano pieces. At a proper time the gifts were distributed (the candles on the tree still burning). The final pieces were played on the piano, the good-bye song was sung, and when they were asked, "To whom shall we give thanks for all the good things we enjoy?" the response was made in concert, the school standing: "Unto Him that hath loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen!"

With one accord they all seemed to think it was the nicest Christmas time they had ever had, and for some reason they were much more demonstrative than usual. When we all dispersed I soon forgot how tired I had been, for everything had gone off so smoothly and harmoniously. I have a long list besides whom I always wish to remember in some way, so that from before Dec. 25th to this time of closing school my mind is quite on the stretch and I am more than ready for the few days' vacation. As a missionary friend wrote me, "We get tired, but we like it all the same." Truly, how doleful it would be not to make other people happy at this blessed Christmas time!

But think how tantalizing it was to have the box come just a few days later, when the children were all scattered. The greater part of the contents had been collected by Mrs. Winslow of Northampton, though there were generous packages from Pilgrim church, Pomona, from Los Angeles and from Mrs. Barrett, Highlands, for all of which I must express my grateful

thanks, as well as repeat them for the packages by mail from Santa Ana and Ontario. To each and every one, old and young, who had any part in this good work, I thank them. There were also 600 cards from Springfield, Ohio, and some little books and pictures from Mrs. Ashley (no address). Things get very much mixed up in such a box, for in the custom house they pay no attention whatever to the various wrappers. To Mrs. Winslow I have acknowledged what I supposed came through her efforts. We have now cards enough for all the anniversaries through the year and for next Christmas, not only for Broussa but to send to the schools or Sunday-schools in our out-stations. What we shall need to help us out next year will be something for the older girls, but I need not speak about that now.

My only plea at present is for reading matter, for the few books in our school library have been read by so many sets of girls that they are almost worn out. Sunday-school papers or story books can come any time through the postoffice, costing but little for postage and exciting no suspicion, whereas in a box they are always liable to inspection and perhaps seizure. Girls and boys at home read the books that are given them, and then often lay them aside, not to be looked at again; why not do them up and send them to Mrs. Baldwin for the school bookcase? Or, papers which come fresh every week; can they not put several in a wrapper and mail them for a few cents? Isn't this a good hint for the boys, who are so willing to work for missions, but don't know just what they can do to help?

Those who have left school are constantly asking me to lend them books, so that I can use other books besides those intended simply for children. Dear Mrs. Farnam, please emphasize this point a little! "The pen is mightier than the sword" is often quoted, but is it not true that the voice is mightier than the pen?

New Year's (O. S.) afternoon I spent with the girls and Christmas Eve (O. S.) we took dinner with them, having gone in the afternoon to the Orphanage to welcome Mlle. Quintal from Berne, who had arrived in Broussa the night before. Christmas came on Sunday and we had a crowded church, for besides the usual congregation both orphanages were present. Our young folks had given much time to preparing hymns for the occasion and each orphanage sang once, so we expressed our Christmas joy in four languages—Turkish, Armenian, English and French. The new preacher who has recently come to assist the pastor (whose time is so largely devoted to the Orphanage) preaches very forcibly and is attracting many hearers from the Gregorian church.

I had various social duties to perform during vacation, so that the time passed very quickly, and before we were aware the new term had begun, February 3d. When school opened last September I very much feared we should not be able to graduate a class this year, but the girls have worked with such a will that I now hope they can finish the course by July. If all the eight pass it will be the first large class we have ever given diplomas to. One of the class has been absent several weeks on account of illness—typhoid fever—and I fear she will have a hard time to catch up when she returns. She is one of the best in the class and it will be a bitter disappointment to fall behind. The roll-book shows many absences this winter, but none so prolonged as this one, for, as I said, influenza of a mild type has been quite an epidemic.

Miss Marian, though at first shrinking from taking Miss Rebecca's place, has proved herself most efficient,

and is faithfully and earnestly doing her class-room work, besides the various duties which fall to her in the household. At the beginning of the year we changed the program so that my work is done before noon, and Miss Holt has all her classes, excepting one, in the afternoon, so that her mornings are comparatively free for studying the language, which she seems to enjoy, though she does not venture to talk much, but this we know will come in time. Friday afternoons there are no lessons; all are busy with the needle and the work ranges all the way from patchwork to cutting and fitting. Come in some day and see how busy and happy they are!

We read of destructive fires and earthquakes in other places, but from such outward disturbances our city has been mercifully spared. Our girls were much moved when they heard of the suffering in Erzroum, consequent on the earthquake, so they were stirred up to contribute quite a little sum to relieve the distress—nothing in comparison to the great need, but it did them good to think of others. The people are still oppressed and taxed most heavily, and every little while some new measure is heard of, such as compelling a certain district to supply all the wool necessary for manufacturing clothing for the army, or an extra million pounds for the railroad from Damascus to Mecca! Of course, these items you get from newspapers, but perhaps you do not realize their meaning as we do who see these poor people getting poorer and poorer every day, until it seems a wonder that they wish to live.

Our hearts have at last been relieved by the news of Miss Stone's release from captivity, but we know none of the particulars; it must be for some good reason that details are not made known here, so that we wait with no little interest for the reports in English or American papers.

There is much to answer in your last, most friendly, letter, but I must leave it till another time. Pray that our girls may grow in grace and that their knowledge of spiritual things may keep pace with their lessons in other branches. Pray, too, for us who are their leaders and teachers. Yours in Christian love,

M. J. Baldwin.

The Sunday-School.

BY REV. W. H. SCUDDER.

Peter and Cornelius Sent to the Gentiles. (Acts x: 34-44.)

Lesson III. April 20, 1902

"The fulness of time" for the next great step in the advance of Christianity was at hand, and as in the case of the great event of Christ's coming to earth, the preparation was thorough. God does not work by haphazard. It is at once necessary and beautiful to realize this. The fascination of historic study lies in our present-day ability to trace the hidden processes, and see the interweaving of a hundred important threads whereby the entire fabric has been produced. The trend of many minds in this day, especially where religion is concerned, is to scorn the past, declare everything the outcome of superstition or priestcraft, and pronounce in favor of a new departure by cutting loose from all that has gone before. But wise men are more than ever convinced that it is too late in the world's history for men to create entirely new things, and God teaches this emphatically to any one who cares to be a learner in his school, whether he prefers his task in nature's book, the book of history, or the book of religion. This is

set before us in this lesson of the church's career. Paul had returned to Jerusalem, and wished to remain, preaching and associating with the leaders of the new movement (Acts xxii: 17-21); but this would have turned the stream back towards the fountain head. Hence, the vision instructing Paul not to tarry in Judea, and upon his threatened assassination (Acts ix: 29) he was sent to Asia Minor. While he was creating a centre at Tarsus, the gospel was spreading throughout Palestine. In the phrase, "So the church throughout all Judea, and Galilee, and Samaria, had peace, being build-ed up," etc., we are not to suppose this happy circumstance due either to Paul's conversion or to his absence from headquarters. Here the events connected with Jewish history shed much light for us. Josephus gives fully what we here must condense to a sentence. Caligula, the Roman emperor, desiring to deify himself, ordered his statue erected in the temple at Jerusalem, that the Jews should worship it. Petronius, prefect of Syria, set out to Jerusalem to accomplish Caligula's order, but was met at Ptolemais, in Galilee, by thousands of Jews, who begged him to slay them, but not to so dishonor their God or disgrace their nation. Through the combined efforts of Petronius and Herod Agrippa, the matter was postponed until Caligula could attend to it personally, and he was killed before he started to carry out his purpose, A. D. 41. (See Josephus' "Antiquities," Bk. XVIII, ch. VIII, sec. 8; and his "Wars," Bk. II, ch. X). During this period of a year and a half at least, the minds of the Jewish authorities would be filled with sufficient political anxiety to pay little attention to the church, and it is not unlikely that these Christian Jews united with the others in their efforts to thwart Caligula. It was a good opportunity for the Christians, and the gospel established itself more universally than before. Thus, all that was good in Judaism was continued in Christianity. The great fundamental principles, given by the Lord to his servants in the ages gone, were kept for posterity; and a large community of Christians was formed, whose customs and beliefs were strong enough to withstand any shock that might arise by Gentile converts. Thus, at home and in centres far away, there was a silent but effective preparation for the "coming in of the Gentiles." One other necessity was needed, and that is now given. The minds of the apostles must be lifted from their narrow ideas, and as the leader, Peter was the selected pupil for the larger lesson.

I. THE TWO VISIONS.

Both occur at the time of prayer. That is the time we may expect visions, if they are given at all. Prayer is a turning of the soul's eye upon God, and its attitude is symbolic of reception. This is too much overlooked. So accustomed are we to approach the throne of grace with requests, and for the purpose of unburdening the heart, that we miss the idea of receiving anything from the Father, other than answers to our prayer. Why the Divine Spirit should not move upon our souls, and why Christians do not expect him so to move, is a question worthy of our most serious consideration. There should yet be "vision hours" for the devout worshiper.

2. They came along the line of the immediate state of mind. Cornelius, dissatisfied with paganism, had adopted the faith of Israel, although not becoming a proselyte. Was he still dissatisfied? Peter's words in chap. ii: 14 are significant, for Cornelius was to listen to words "whereby thou and thy house shall be saved." His state of mind may have been produced by the recent miracles wrought by Peter in Lydda and Joppa, and the consequent conversions. The heart that would re-

nounce paganism to find God in Judaism would naturally go a step further if it thought more light would be shed upon its search. In all this note, once more, the providential preparation for the event. And Peter was faint for food, so the vision was doubly impressive which obliterated the distinction between things clean and unclean.

3. There was a large element of uncertainty left on the minds of the two men after their visions. There was reason for this. It was a test of willingness and obedience; for there was a mountain of prejudice, racial pride, and official position, in the path. The soldier-like promptness of Cornelius matches Peter's immediate setting forth. The entire picture commends itself to studious consideration, for great issues were at stake.

II. PETER'S DISCOURSE.

Several forceful principles meet us here:

1. There are no external barriers to God's respect of men. Being a circumcised Jew, or uncircumcised Gentile, had nothing to do with man's relation to God. The agitating question with the Jewish Christians was in regard to any being admitted to the church, or their fellowship, which was virtually the same thing, unless they were circumcised. If this had troubled the apostle heretofore, the difficulty had vanished. Here was the interpretation of his vision. What God called clean need no longer be called by man unclean. If any of us had lived in India, and had experienced the tremendous influence of the caste system, had known that iron bands could less easily keep men from each other than those caste circles into which men are born; then, in a moment, saw those circles dissolve and perfect liberty granted to mingle and marry, to eat and drink together, to live and die as flesh relations, we might understand the apostle's word: "I apprehend as a living truth the fact that nothing external prevents God from respecting all men."

2. Equally forcible is the principle that internal adjustment is vitally essential to God's acceptance of man. Fearing God and working righteousness are transmutable into the single proposition, *Doing God's will*. Here is the pith of the gospel. On the one hand, it routs the forces of shallow naturalists who stand for acceptance with God through "natural light," or "the divine spark glowing in every soul," or even an outward "morality." Fearing God and working righteousness are honest proofs that the man is willing to do the will of God—nay, is doing it, so far as it has been revealed to him. Such a person is "acceptable to God." On the other hand, it equally overthrows the false assumption that men cannot be saved unless they have heard and have accepted the historic Christ. There must have been those who never, in this world, had heard of Jesus Christ, who, like Cornelius, feared God and worked righteousness, and these must have been as acceptable to God as was this more enlightened centurion. These factors indicate a certain attitude toward God, a certain state of soul, a willingness to do the will of God; and the test of that state is a further revelation of God's will than they already possess. "This is the will of God, that ye believe on him whom he hath sent"; and as soon as Cornelius heard of Christ, he accepted this as the will of God, and surrendered himself. So will any one who honestly fears God and works righteousness, for this is man's internal adjustment of himself to God. God saves such, yes—through Christ, also.

3. The sovereignty of Jesus. "He is Lord of all men." Hitherto he had been preached to the Jews only, as though he were Lord only of them; now Peter grasps

the supreme thought that Christ is Lord of all, and to be proclaimed to every one, that they may accept him as such. What a knock-out blow this is to those who tell us to leave the heathen alone, and let them take the chance of being saved. Jesus is Lord of all, and the very purpose of the gospel is to reach every being on earth, and give opportunity to each to acknowledge the lordship of Jesus.

4. The witness to the truth. Note the emphasis laid on this in vs. 39 and 41. These witnesses were all that Christianity had to depend on for its reception. But the witnesses did not cease with the apostles and other disciples. There is a second resurrection to which every true Christian bears witness—how that he has been raised from the dead by this same Jesus (Eph. ii: 5-7). It is our privilege as well as business to bear witness; let us make a business of our privilege.

III. THE OUTPOURING OF THE SPIRIT UPON THE GENTILES.

It was another Pentecost, not because the immediate results were as great, but because the effect was parallel. Visible, or rather, audible, witness of the Spirit's baptism was given: "They heard them speak with tongues, and magnify God" (v. 46). Peter's experience with the blessed Spirit made him recognize His work as distinctive. So may we. The strongest affinity in the world is spiritual; it unifies souls, making the universal brotherhood of which so much is heard. Are such gifts bestowed now when the Spirit comes? Well—listen attentively to the newly-converted, and determine whether he does not speak in a new language. I think he does. Of this I am certain; he ceases not to magnify God, and that is a sufficient sign that he has been breathed upon by the Master; that he has received the Holy Spirit.

Christian Endeavor Service.

By Rev. J. H. Goodell.

How Can I Know that I Am Saved? (John viii: 32; I John iii: 14; Rom. viii: 1-6; I John iv: 7)

Topic for April 20, 1902:

First, we ought to have some very clear ideas of the word "saved." It is a very broad term and much confusion, not to say self-deception, arises because we do not keep in mind how much it comprehends. The thief on the cross, to whom Jesus spoke so graciously, and Paul, when he wrote to Timothy, "I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," were both saved men. But in what widely different condition and state they were! It is difficult to associate them together in our minds, so utterly unlike they must have been in knowledge, character and service. Yet, one as truly as the other must be considered "saved" through the atonement of the Lord Jesus Christ. So this word "saved" may mean in some instances much more or less than it does in others.

* * *

We are accustomed to think of the work of salvation as being completed in this present world, and of the experience in the world to come as simply the enjoyment of having reached the place and condition of eternal bliss. But it is evident that the thief on the cross would require quite an experience in the other world before he would reach the state that Paul enjoyed in this world before he left it. Salvation, therefore, as relating to our condition in God's sight, is a very broad word and must

cover much more time in our existence than the few years of life here on the earth, which, in many cases of those who cling to it, must be few indeed, since some die very young in years and others equally young in Christian experience.

* * *

Let us, then, begin at the beginning. There is a regular course about it. In the service of our Lord some things come first and some things come second in a proper order. To be saved means to belong to Jesus in the first sense, but not all in the sense that we have chosen to belong to him in our attachment and our obedience. It is like the real patriot in the army. Not all who wear the uniform, or handle the gun, or drill in the battalion, or draw pay from the Government, or even fight in the battles, are actual patriots. The true patriot is he who, for love of his country, has enlisted, and fulfills all these conditions of the soldier's life. He may be awkward; he may be thoughtless, sometimes; he may not be very wise or valuable, at the first. But if in his heart he desires to be recognized as a defender of his country and a worker in its service, and has a purpose pushing that desire, he is a patriot, not, as fully, but as truly as though he had risen through all the grades of promotion to the leadership of the hosts.

* * *

So the question of being saved is not answered by our names being upon the list of church members, or some position we may occupy in that organization, or some doctrines we may hold, or the pleasure we may take in sharing in the activities of a Christian civilization. These are all very well, and have their value in our experience, whether we are saved or not. But the real test must show that we have chosen our supreme attachment to be to Jesus Christ, whose wishes we purpose to carry out everywhere and all our life long. All else is of little value to our Master or to the plans he is to complete in this world, unless we have begun at this beginning. A robber just at the gates of death, who has made the discovery of Jesus and turned his blackened soul into a full purpose of following him, would be a better inhabitant of the other world than a whole city full of proud, self-willed, religious people, who were unwilling to be taught and molded in all their ideals by Christ's conceptions.

* * *

As to knowing that we are saved, perhaps it is better to let the knowledge come as it will. The danger is that we will apply the test at the wrong point. It is often placed upon some duty or habit or service that belongs to the subsequent development of the Christian life rather than the one, crucial act of the heart's choice. Some of us who are sensitive worry over this question because we cannot feel as others do or see our duty as they see theirs, or have such exalted experiences as many possess. Some, who take every respectable feature in their conduct as a sure sign of conversion, do not go deep enough to make any reliable test. Both are wrong. They are prospecting in the wrong field.

* * *

Is it your purpose to do what Jesus wants you to do? And is it such a purpose that it asserts itself over and over again and above all turbulent desires and clamors of your own imperfect being and of the equally imperfect life around you? You may count our faults by the hundred, but if, for Christ's sake, you are busy fighting the battle of their extinction, you may thank God that you have made the beginning of salvation. But wherever you are in your own estimation or the

opinion of others, salvation is yet a new condition to be carefully sought if the desire to follow and to serve our Lord does not rise and rise and rise again, as an undying passion in your soul.

Church News.

Northern California.

Oakland, Pilgrim.—One person was welcomed to fellowship Sunday on confession of faith.

Mill Valley.—An Easter contribution of \$150 was made for the improvement of the church building.

Campbell.—At the April communion eight were received into the church, seven on confession, six of them from the Sabbath-school.

San Mateo.—Six persons were received into fellowship on Sunday. In the evening the pastor preached on "What Is It to Be a Christian?" This was the sixth sermon in a series on "Great Questions Practically Answered."

Hydesville.—Rev. W. J. Speers held four services on Easter Sunday, twilight communion before the evening services in Hydesville. Six persons were welcomed into church fellowship, four by letter and two by confession of faith, making a total of sixteen since the first of January. The interest is increasing on the entire field and our usefulness is limited only by our willingness to work.

Santa Cruz.—Very beautiful was the Easter services in our church. The music, the flowers, the sermon, the day itself—all combined seemed to take us very close to our loving Father. Our pastor has commenced a series of sermons especially for the young people. The subject of the first being, "The Religious Difficulties of the Age." The average attendance of our Sunday-school for the past quarter is 232. Under the earnest leadership of Leland Hinds it is doing efficient work for the Master.

Oakland, Fourth.—The church building has been sold to the United Brethren and services are held now in the Baptist Mission building on Grove and Thirty-eighth streets. A lot has been purchased on the corner of Thirty-sixth and Grove streets, and it is expected that work will be commenced soon on the new building. An offer has been made for the parsonage, which is likely to be accepted. With the money from these sales, and with what can be secured from other sources, a very cosy and commodious church edifice can be erected in this central and choice location.

San Francisco, Plymouth.—Three persons were received into membership—two by letter and one on confession. The annual Easter offering amounted to more than one thousand dollars. Dr. A. W. Ackerman of Portland, Ore., preached two excellent sermons Sunday, which were greatly enjoyed by our people. At the church meeting had on the Wednesday evening following the announcement of his resignation, Dr. Cherington was requested by an almost unanimous vote to withdraw it. The spirit of the request was so cordial and genuine that he felt he could not do otherwise than consent, so the resignation was withdrawn and he will remain.

San Francisco, Bethany.—At Bethany church in this city the Lord's Supper was observed last Sunday morning, and three persons were received to membership.

two of them an profession of faith. At the same service the annual offerings for the Chinese Missions connected with this church were taken. In the evening, in spite of the great storm, 175 people gathered for the twenty-ninth anniversary of these missions. The exercises were of a very high order, indicating great progress in the development of Christian intelligence and character. The offerings amounted to \$130. The effort to remove the mortgage of \$3,000 on the property of this church is now an assured success.

Southern California.

National City.—Rev. A. Farnsworth closed his labors at this church and Lemon Grove Easter Sunday. He has labored very acceptably, but needs rest for health's sake.

Los Angeles.—Rev. Wm. Horace Day started for Chicago Monday evening, March 1st, intending, with a party of friends, to visit the Grand Canyon by the way. He expects to be absent for several weeks.

La Mesa.—This church, which has, since its organization, been yoked with San Diego, under the pastoral care of Rev. T. R. Earl, is now connected with Lemon Grove and Spring Valley, under the care of Rev. Amos A. Doyle, from the State of Washington.

Los Angeles, Brooklyn Heights.—Two new members were received at the Easter service. This church already finds its house of worship too small and talks of adding twenty feet to its length. There are many newcomers and interest in the work is steadily increasing.

Pasadena, Lake Avenue.—The church was especially favored last Sunday by the presence of Rev. and Mrs. L. P. Broad. Both gave stirring addresses in the morning. Mrs. Broad held the children of the Sunday-school and Junior Endeavor enraptured by her thrilling Indian stories and the queer Indian songs. These gifted missionaries are doing much for our churches in this southland.

Claremont.—Illness kept Pastor Kingman from his church on Easter Sunday. Dr. Baldwin supplied the pulpit. The evening service was a Sunday-school concert. Reports of officers and teachers showed an increase in enrollment and attendance over the preceding year. At the morning service a dainty card, bearing a prayer of John Henry Newman was given to each one as an Easter greeting from the pastor.

Avalon.—Some of the Sunday-school girls began Easter by singing carols before the residences of their friends. At the regular session of the Sunday-school Mrs. C. S. Brigham of Leominster, Mass., presented to each of the pupils of the Intermediate and Junior grades with a card of pressed flowers from the Holy Land. The evening was enlivened by an excellent presentation of the concert exercise, "The Pilgrim's Vision."

Paso Robles.—Sunday was our communion season and the best day in the history of our church. Seven were received by letter from Presbyterian churches and eight upon confession of faith, making a very welcome addition to our previous resident membership of twenty-seven. Three are heads of families, four are mothers and the others are members of the Endeavor Society or Sunday-school. Three were baptized. Of the fifteen received, only one comes from a Congregational home. Ever since the dedication of the church a few weeks ago the pastor has been working hard for new members. Besides those received, fifteen others, not professing Christians, were seen a number of times and labored with, and several of these have promised to unite soon. Mr. Reid believes that the only way to build up a church

is by pastoral sermons and personal work, and he hopes to swell the membership of the church to one hundred before the close of the year. He takes a needed vacation and goes this week to attend the exercises at the Pacific Theological Seminary.

San Diego Association.

The next meeting will be held in the First church of San Diego on the 22d of April, beginning at 9 a. m. Rev. A. L. Pearson will speak on the subject: "Dark Times; the Fact, Cause and Cure—A Word of Cheer"; Rev. Clarence T. Wilson, D.D., on "Interdenominational Comity in San Diego County." Rev. J. L. Maile, Superintendent of Home Missions, and Rev. H. H. Wikkoff of the Church Building Society will speak concerning their work. The sermon will be at 1:30 by Rev. C. H. Abernethy. At 2 p. m. there will be a meeting of the Woman's Home Missionary Union. Addresses will be given by Rev. and Mrs. L. P. Broad, and Dr. Virginia Murdock. At 3:30 p. m. there will be "A Half Hour with Horace Bushnell"—an open parliament. At 4, there will be a service for children with an address by Mr. Broad.

In the evening Rev. N. T. Edwards will speak on "The Special Message that Christianity Has to Give to This Twentieth Century"; Rev. E. E. P. Abbott on "Has This Twentieth Century Anything to Give to Christianity?" Prof. C. S. Nash on "The Church of Tomorrow."

Next Monday Prof. C. S. Nash will address the Congregational ministers of San Francisco and vicinity on the subject, "The Association vs. the Council."

Oregon Letter.

By George H. Himes

A large audience assembled last Sunday evening to hear Dr. Ackerman's closing words, and he preached with unusual force and made a deep and lasting impression upon many in the congregation. The text was Isaiah vii: 9: "If thou wilt not believe, surely thou shalt not be established." After referring to the Apostle Paul's habit of saving something of importance at the close of his letters, prefaced by the word "finally," Dr. Ackerman gave us his last message, "Believe," saying among other things: "Believe in your city, one of the most beautiful in the country, with a rare location and a people that need the saving power of the gospel. Believe in its possibilities and its future, in its opportunities and the prospect of purifying it of its dark places. Believe in the church. Some people find no use for its activities and will not lend their aid to support it, although they believe in the necessity of its existence. But men find the fellowship of the church indispensable, and are lonely when they attempt to work by themselves. With all the criticism of its activities today it is the greatest instrument used of God for the redemption of society.

"Believe in character; not gush, but character. When you see a man that stands four square with the length of him and the breadth of him and the height of him equal—when his ambition does not cloud his sympathy and his ambition and his sympathy do not dwarf his moral and spiritual stature, then prize his friendship. Such a man is worth watching, imitating, following; for he will lead to the loftiest attainments of the human soul.

"Believe in Christ. Believe in him as the shepherd of your souls, who will lead into green pastures and by the side of the still waters. Believe in the minister who

speaks for Christ, who has the Christ-life in him and stands for the power of the glorious gospel; the minister who leads as Jesus would lead, and feeds the hungry soul with good things. Believe in Christ as the captain of your salvation; as the one who sees all the field, and whose commands are to be implicitly obeyed. The one who goes before into every conflict and faces with you every foe. Believe in Christ as your great high priest, who has stood before God in your behalf and stands before you in God's behalf; who does for you that which you may not do for yourself, and if you trust your life in his keeping will bring you at last to God's eternal peace."

At the close of the discourse hundreds pressed forward to shake hands with Dr. Ackerman and his wife and bid him God-speed in any new work to which he may be called. By a very large number of people, including many in other communions than our own, Dr. Ackerman's departure is considered a public loss.

Rev. Stephen S. Wise, D.D., Rabbi of the Congregation Beth-Israel, Portland, delivered a lecture at Marsh Hall, Forest Grove, last Wednesday evening. Dean Ferrin, of Pacific University, introduced the gifted speaker. His theme was "Israel's Gifts to the World." Among these he mentioned the Bible as the greatest gift. Dr. Wise is a brilliant orator, as well as a profound student.

Rev. Edward Curran has been holding a series of special meetings at the Patton Valley school house, a few miles from Forest Grove, and the results were encouraging.

The presence of President McClelland, of Knox College, at Forest Grove, on the 29th to 31st of March, gave opportunity for him to meet many of his old-time friends. In a brief speech he said it would be many years before he would forget the pleasant decade which he spent at that place.

On last Thursday evening, at the Mississippi Avenue church, Rev. George A. Taggart was called for the fourth time, by unanimous vote, to continue in the pastoral relation for another year. As a result of a sifting process the net gain of membership in this church is not greatly in advance of what it was a few years ago; but there has been great gain, nevertheless, in that the membership is united and responsive to all calls made upon them, as far as ability lies, and a good and constantly growing work is being done.

Washington Letter.

By I. Learned.

The Congregational conditions on Fidalgo Island have recently been explored by Supt. Scudder—finding the work under Pastor H. J. Taylor very favorable toward some large progress. The three points of work—Dewey, Rosario and Anacortes—need larger support and fellowship, and at the latter place, where our Mayflower Sunday-school has been the only religious work around which our own people have gathered for some years, there is renewed interest, a growing opportunity developing, and it is expected that there may soon be a reorganization of the old church which was first gathered in Oakland, Cal., and some considerable additions made thereto.

Rev. C. A. Osburne, formerly of Lake Geneva, Wis., who for the past six months has been supplying the new church at Brighton Beach, has closed his labors there and with his family returned to the East, to remain.

Rev. H. W. Chamberlain has resigned the pastorate of the Columbia City church, to take effect June 1st, or

at such earlier date as a successor can be found.

Supt. Greene was at Cottage Lake a week ago and had a very enjoyable visit among that people. Notwithstanding the scattered condition of the settlement, and the fact that no preacher's voice has been heard for nearly two years, the little church with only the log school house for shelter has maintained its existence, and done most excellent Sunday-school work; one of its active members has secured the organization of a new Sunday-school at Paradise Lake, and probably brought influences to bear upon another neighborhood to secure them a school also.

The churches of Snohomish county will hold a fellowship meeting at Granite Falls on Tuesday, the 18th inst.

Evangelist J. B. Orr of California is engaged with our Whatcom church in a series of special meetings, which are expected to continue until about the 12th. On the 13th he will be with our Taylor church, of Seattle, in a series of services which may be expected to continue for two weeks.

The writer was present for a part of two days during the annual three days' session of the Association of Eastern Washington and Northern Idaho, at Ritzville, April 1st to 3d. The program was intended and would have been one of the very best ever before that body, had it not been for the very large number of absentees, who are presumed to have accepted a place and a theme, but who for some *good* reason, or for a *poor* one, or for none at all, remained away. A few sufficient excuses were mentioned: that for one young pastor, fulfilling the Scripture, realized that he must be the husband of one wife, and this week was the only one when the necessity could be secured. Two were to be the official instruments by which other loving hearts were to be cemented; one pastor must bury the dead of his flock; another sat by the dying to comfort hearts that seemed nigh unto breaking; while yet another was himself too ill to attend. These all made great gaps in the order of the day.

There was just one lay delegate, and she well fulfilled her errand in reporting the recently re-gathered church at Trent, its excellent Sunday-school, the increasing membership of the church, of the faithful occasional service, in their behalf, of Sunday-school Missionary Percival, and the purpose of the new church to build, as indicated by the large subscription already pledged for the edifice. What is becoming of the boasted fellowship of the churches when but one lay delegate can be found in the forty-five existing churches, and but seven-teen pastors to be present at the only annual meeting of the year?

It will perhaps be a surprise to many of The Pacific's readers to learn that at a meeting of the Executive Committee of the Pacific Coast Congregational Congress it was decided that, notwithstanding the preparation so far made, it was best to postpone that gathering until the spring or summer of 1903. The reason for this was the inability to secure at so short notice any two or three out of a dozen or more of distinguished writers and speakers who were applied to, to come to the Coast at that time. The necessity for the postponement was very greatly regretted by all the committee, but it was felt that the expectations of our Coast people could not be realized if the standard of the meeting which had been aimed for was not in some good degree likely to be realized. The committee will continue monthly meetings during the next twelve months, and with the longer notice it is hoped that some now hindered by prior engagement can be secured for a year or so later.

Our Boys and Girls.

No Place for Boys.

What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here and he must not stand there,
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired;
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room
Are not made to walk on—at least, not by boys;
The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet,
Sent out of our houses, sent into the street,
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice
And temptingly say "Here's a place for the boys."
Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
'Twixt virtue and vice, 'twixt pureness and sin,
And leave all his innocent boyhood within?
Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make round our hearthstone a place for the boys?
There's a place for the boys. They will find it somewhere;
And if our own homes are too daintily fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it, alas, in the street.
'Mid the gildings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our lifetime employs,
If we fail to provide a place for the boys.

A place for the boys, dear mother, I pray,
As cares settle down round our short earthly way,
Don't let us forget by our kind, loving deeds,
To show we remember their pleasures and needs;
Though our souls may be vexed with the problems of life,
And worn with besetments, and toiling and strife,
Our hearts will keep younger—your tired heart and mine—
If we give them a place in their innermost shrine;
And to our life's latest hour 'twill be one of our joys
That we kept a small corner—a place for the boys.

—Boston Transcript.

The Education of Animals.

The degree of education which has been imparted to a chimpanzee at the New York Zoological Gardens raises an interesting question in the mind of the student of animals. This chimpanzee was taught to eat his meals with knife, fork, spoon and napkin, like a person, and he appeared to take delight in doing so. The question is, whether a great deal more could not be done in the way of training animals in captivity in such places than has been done in the past.

In its free state the animal has problems of a serious nature to occupy its mind. Whether its intelligence be great or small, the difficulty of obtaining food, keeping out of the way of enemies, and generally carrying on the business incident to life, are enough to require the exercise of all the brains it has. In captivity, on the contrary, food and shelter are secure, there are no enemies, and the animal has nothing whatever to do but watch visitors and pace its cage. Would it not be possible to try some interesting experiments in the way of developing and training its intelligence, if we are to keep it in captivity at all?

No one can watch a monkey five minutes without seeing the intense interest which it takes in anything new which it can get hold of or examine. There is seldom anything in the cage but a little straw, a perch and a swing. It would add considerably to the amusement and instruction of visitors, and possibly to the welfare

of the monkey himself, if he were given something to play with which would occupy his restless mind, and the experiment, if carried on by a responsible scientist, might result in valuable information as to the amount of development which the brain of the animal is capable of. It is possible that some of the consequences might be surprising.

Reading Character by the Eyes.

Blue eyes are said to be the weakest.

Side glancing eyes are always to be distrusted.

Brown eyes are said by oculists to be the strongest.

Small eyes are commonly supposed to be cunning.

The downcast eye has in all ages been typical of modesty.

The proper distance between the eyes is width of eye.

People of melancholy temperament rarely have clear blue eyes.

Eyes in rapid and constant motion betoken anxiety, fear or care.

The white of the eye showing beneath the iris is indicative of nobility of character.

Grey eyes turning green in anger or excitement are indicative of a choleric temperament.

When the upper lid covers half or more of the pupil, the indication is of cool deliberation.

An eye, the upper lid of which passes horizontally across the pupil, indicates mental ability.

Eyes of any color with weak brows and long, concave lashes, are indicative of a weak constitution.

Eyes that are wide apart are said by physiognomists to indicate great intelligence and tenacity of memory.

Eyes of which the whole of the iris is visible, belong to erratic persons, often with a tendency toward insanity.

Wide-open staring eyes in a weak countenance indicate jealousy, bigotry, intolerance and pertinacity without firmness.

All men of genius are said to have eyes clear, slow-moving and bright. This is the eye which indicates mental ability of some kind, it does not matter what.—Exchange.

The Roosevelt Boys.

Being a President's son must be something of a task, although the Roosevelt boys are perhaps hardly conscious of the difficulties of the position. It is a great thing to escape from living in high places without a trace of snobbery; but the following story of young Archie Roosevelt shows that his father is not going to have his son spoiled if he can help it.

Archie happened to be at the house of one of his schoolmates one afternoon when a certain fine lady of Washington was calling there. On being told that the lad was the son of the President, and that he attended a public school, the visitor began putting questions to him about his studies. Archie stood this well enough, and answered straightforwardly. But presently the lady ventured upon less safe ground.

"Do you like a public school?" said she. "Don't you find that many of the boys there are rough and common?"

Then Archie showed his training, and unconsciously administered to the aristocrat something of a rebuke. "My papa says," he remarked, emphatically, "that there are tall boys and short boys and good boys and bad boys and those are the only kinds of boys there are."—Woman's Home Companion.

The Home.

Honor, Prudence and Pleasure.

Three virtuous maidens, as I have been told;
I cannot vouch for them, the story is old;
But the legend was rife in days of my youth,
And I have no reason for doubting its truth.

Honor and Prudence and affable Pleasure,
Each one esteeming the other a treasure,
Throughout the year round, in all kinds of weather,
Undertook to keep house and live together.

Staid Honor respected, was frugal and blest;
So carried the purse and supported the rest;
Prudence, all thought and domestic attention,
Cared for home duties, too many to mention.

Miss Pleasure, the gayest, and fairest may be,
Could embellish the home, and fill it with glee.
And she was expected to comfort and cheer
Good Honor and Prudence, and make herself dear,

But, alas for human design and intent,
Since all our best efforts with error are blent,
Soon Honor and Prudence, devoted and just,
Found out their acquirements were viewed with disgust.

Vain Pleasure, who never was very discreet,
Sought social enjoyment and friends on the street;
Admirers came swarming from near and afar,
Till their home appeared like a fashion bazaar.

Then Honor and Prudence were troubled indeed;
They knew such proceedings would bring them to need;
So they humbled themselves with weeping and prayer,
And begged God's protection and fatherly care.

Well, one Lady Wealthy took Pleasure away,
When Honor and Prudence had little to say;
While Pleasure, all smiling, fresh, dainty and nice,
Accepted their blessing, nor asked their advice.

Though Honor and Prudence would not share her lot,
To show her a kindness they never forgot;
And in Holiday times, when needing a rest,
They entertain Pleasure, and welcome their guest.

—Mrs. L. B. Gregg, in Ex.

Grandmother.

BY CORINTH LE DUC CROOK, PH.D.

"Now baby is asleep," I thought, "and it is raining so that no one will call, I'll take my long-delayed rummage in the attic."

Putting on my wrapper and an old pair of felt slippers—baby's room is directly under the attic—I climbed the stairs.

Such a delightfully romantic old garret is found in few houses. It is not like the store room of a rented house, which has no tender associating memories, but ours is a real family treasury. Here are chests where grandmother had stored her grandmother's things. I always have an "eyrie" feeling up here, for nothing has been changed since mother died. Today I opened one of the chests. On top lay the old-fashioned oval picture of grandmother as a girl—the ruddy hair, piled high on her head; the peachy cheek, with the shadow of a dimple; the large, brown eyes, looking straight at me with a serious gaze which I know is assumed, for she was the very embodiment of mischief. Around the slender throat is a string of gold beads. I seem to feel the heart beat under the low-cut bodice.

I lifted the picture out and stood it where we could look at each other while I delved farther. Beneath the picture lay a soft, sheeny gown neatly folded. As I took it in my hands I feared it would fall to pieces, so busy had been the moths. By the full, short waist, the low neck, the puffed sleeves, I recognized the first ball

gown of which I have so often heard. Near the hem I found the neatly darned rent which grandfather had made as he danced attendance that first night. I looked at grandmother and, surely, the dimple had deepened as she thought of him, penitently on his knees, trying to remedy the evil with pins. All the other gallants envied him his nearness to those dancing feet. Let me see: there should be some slippers to go with this gown. Ah, here they are. I recognize them by the one without a heel. Grandmother told me that she caught it on the stair as she was going to her carriage. Three young men sprang to her assistance and tried to find the missing heel, but in vain. Several years afterward when Cousin George, who was only cousin by courtesy, was killed in the war, they found a white slipper among his things. On it was written, "It danced over my heart." Grandmother did not claim the heel, but she often said, "Faint heart, was Cousin George. Who knows that, if he had spoken, he would have died a gloomy bachelor? I never promised your grandfather until Cousin George was killed, but then I made your grandfather a good, true wife. Not many girls, in my day, married their first fancy; but I can't see but they were just as happy as girls nowadays."

Here is her satin wedding gown; the lovely laces, which trimmed it, were on my own wedding dress. The veil I wore, too, but I keep those precious things downstairs. Grandmother was a real sylph, graceful, slender and quick, so that neither mother or I were tall enough or slender enough to wear this satin dress.

Ah! here are those tiny baby socks, and a little dress; beside them lie the worn Bible and Prayer book. Life had taken on a new meaning for Grandmother. Between the leaves of the Bible is a little yellow curl, which must have belonged to the little girl who only stayed a year—"Just long enough to wind the baby fingers amid our heart strings, to draw us nearer heaven when she went back home." Here are some old-fashioned toys which mother and the uncles used and abused. This old rag doll was the one, mother told me, which boys and girls alike adored. Here is the widow's cap. I remember seeing Grandmother wear it often. It makes me think of one day when she had it on and I sat watching her. Finally her calm placidity became unbearable and I burst forth: "Grandmother, how can you be so satisfied? I do not believe you loved Grandfather—not as I do Edward—or you could not be so happy without him." "Well, dear," she said, "life teaches us a great many things. When Cousin George was killed I thought I could not live without him, but I loved your Grandfather, as was my duty, and I have learned to wait."

There is the voice of my baby boy, and I must lay these things back in the chest. I believe Mother put them in this order to tell the story of Grandmother's life.

Hail to our Brotherhood;
O'er loyal hearts and good
Thy reign shall be;
Bound by thy high behest,
Let bravest men and best
Join heart and hand in blest
Fraternity.

Church of our fathers' choice
We raise united voice
To give thee praise;
Thy precepts true and tried
Firm as the hills abide,
Our wayward feet to guide
In wisdom's ways.

REORGANIZED

THE well-known Shipping House of SMITHS' CASH STORE, Inc., reorganized October 22, 1900, with additional capital and facilities for handling mail-order family trade. They are so well known that it is unnecessary to do more than state that the same high-grade service that has been rendered in the past by this reliable and responsible General Store will be continued. Former customers, and new ones alike, are invited to write for price lists.

Terms are invariably cash. Prices are the lowest that good goods can be supplied in a legitimate manner.

SMITHS'
CASH STORE

NO. 25 MARKET STREET, S. F.
Can we price-list you?

HIS BEST HELPER.

"Which sort of a person is most helpful to you?" asked one clergyman of another. "I mean to you personally and individually."

His friend looked puzzled, and the questioner went on: "Is it the person who agrees with all your views, and so helps you with his sympathy and comprehension, or the independent thinker, who argues with you, and stimulates you to write convincing, stirring sermons?"

"If you really want to know," said the older man, with symptoms of a smile at the corners of his mouth, "it isn't either of those men who helps me most. It's the man who may or may not agree with my views, but who cares enough about my sermons to come to church on a stormy Sunday when most people stay at home. He's my best helper."

ALWAYS HAD TO STAND.

One day, in a town where he was to lecture, Mr. Beecher went into a barber shop to be shaved. The barber, not knowing him, asked if was going to hear Beecher lecture.

"I guess so," was the reply.

"Well," continued the barber, "if you haven't got a ticket, you can't get one. They're sold, and you'll have to stand."

"That's just my luck," said Mr. Beecher. "I always did have to

stand when I've heard that man talk."

TOO MUCH COLOR.

"Your narrative is too highly colored," remarked the editor, returning the bulky manuscript.

"In what way?" inquired the disappointed author.

"Why," replied the editor, "in the first chapter you make the old man turn purple with rage, the villain turn green with envy, the hero turn white with anger, the heroine turn red with blushes, and the coachman turn blue with cold."

Take steadily some one sin, which seems to stand out before thee, to root it out, by God's grace, and every fiber of it. Purpose strongly, by the grace and strength of God, wholly to sacrifice this sin or sinful inclination to the love of God, to spare it not, until thou leave of it none remaining, neither root nor branch. Fix, by God's help, not only to root out this sin, but to set thyself to gain by that same help the opposite grace.

If it is right to thank God for a beautiful thought—I mean a thought of strength and grace, giving one fresh life and hope—why should one be less bold to thank him when such thoughts arise in plainer shape—take such vivid forms to the mind that they seem to come through the doors of the

eyes into the vestibule of the brain and thence into the inner chambers of the soul?—George Macdonald.

Those who are really happy are usually those who are really good. The bad, wicked, and vile can never feel the fullness of joy that comes to gladden the heart of the well-doer. To be good is to live temperately, industriously and honestly, and always to be learning something new and useful.

Some men get their names up by sending their souls down.

Only the guilty dread investigation.

During the month of April SUNSET LIMITED will leave San Francisco for New Orleans every Monday up to and including April 21st, at 4:50 p. m., via San Jose, Santa Barbara, Los Angeles, El Paso, San Antonio and Houston. Direct connection with trains for New York. Secure full information from any Agent of the Southern Pacific Company.

The International Encyclopedia

BEST FOR HOME, FOR THE SCHOOL, OR FOR THE PUBLIC LIBRARY.

THE WHOLE RANGE OF HUMAN KNOWLEDGE UNDER ONE ALPHABET.

1. Geographical Dictionary.
2. Abstract of World's History.
3. Atlas and Gazetteer of World.
4. Handbook of Politics.
5. Digest of Business Law.
6. Handbook of General Literature.
7. An Unequaled Ready Reference Work for the School, the Library and the Home.

NEW EDITION NOW COMPLETE.

Entire set delivered at once for cash or on easy payment plan. Full particulars and specimen pages sent on application.

Dodd, Mead & Co., NEW YORK: 372 Fifth Ave
CHICAGO: 378 Wabash

Pretty

Is an adjective which seems to have become monopolized by the young lady at the typewriter. It is astonishing what an array of beautiful women are found in stores and offices. In fact, the typical American beauty will be found sitting at the typewriter rather than lolling in a carriage in the park.

And yet this pretty young girl needs always to be reminded that "beauty is only skin deep," unless it roots in health. When the health is undermined by womanly diseases, the luster soon passes from the eyes, the cheeks grow thin, the body loses its plumpness.

Dr. Pierce's Favorite Prescription cures diseases which weaken women and which destroy their strength and beauty. It establishes regularity, stops weakening drains, heals inflammation and ulceration and cures female weakness.

"Several years ago I suffered severely from female weakness, prolapsus and menorrhagia, and used Dr. Pierce's Favorite Prescription with splendid effect," writes Fannie Shelton, of Washington, Iowa. "Glad I have not needed it for a few years past, but if I should ever have any return of the old trouble would surely try 'Favorite Prescription.' I have recommended it to a number of my lady friends. I always tell them to try a bottle, and if they are not benefited by it I will pay for the medicine. In every case they have spoken in praise of it."

Dr. Pierce's Pleasant Pellets cure sick headache.



Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

Household.

Sago Jelly.—Soak half a pint of sago in one quart of cold water for an hour; then stand it over hot water to cook slowly until the sago is transparent; add half a tumblerful of currant jelly, four tablespoonfuls of sugar, and fold in the well-beaten whites of four eggs. Turn this into a mould and stand aside to harden. Serve with a soft custard.—Ladies' Home Journal.

Rice Pudding.—Put four tablespoonfuls of dry rice into two quarts of new milk; add two tablespoonfuls of sugar, and, if you like, half a cupful of stoned raisins. Stand this mixture in a moderate oven and cook slowly for an hour and a half, stirring down the light crusts as fast as they form for at least an hour; then allow a thin brown crust to form.—Ladies' Home Journal.

Apple Tapioca.—Soak half a pint of granulated tapioca in a quart of water for half an hour; then add a pint of boiling water; cook slowly until perfectly transparent. Have ready an earthen baking-dish half-filled with apples that have been pared, cored and quartered; sprinkle with four tablespoonfuls of sugar; and pour over the tapioca. Sprinkle the top of the tapioca with sugar and bake in a moderate oven for thirty minutes. Serve either hot or cold with milk or cream.—Ladies' Home Journal.

Manioca or Tapioca Cream.—Soak half a cupful of granulated tapioca or manioca in one quart of cold milk for thirty minutes; then cook in a double boiler until each grain is transparent. Separate three eggs; beat the yolks with four tablespoonfuls of sugar; add them to the hot mixture; cook for just a moment. Take from the fire and pour slowly while hot into the well-beaten whites of the eggs; add a teaspoonful of vanilla, and when cool turn into the serving-dish. The manioca should be creamy and not sufficiently hard to require sauce.—Ladies' Home Journal.

LOSS OF FLESH, cough and pain on the chest may not mean consumption, but are bad signs. Allen's Lung Balsam loosens the cough and heals inflamed air passages. Not a grain of opium in it.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

OPEN ALL NIGHT.

F. L. TURPIN, Proprietor.

Telephone MAIN 1835

ROYAL HOUSE

126 Ellis St.

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fireescapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per month, \$8 to \$30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the doors.

What does a chimney do to a lamp?

MACBETH'S is the making of it.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

Happiness is not the end of duty; it is a constituent of it.—Giles.

SOMETIMES a cold settles in the bowels. The pain pierces like a lance. Get rid of it promptly by taking Perry Davis' Painkiller in sweetened water. There is but one Painkiller, Perry Davis' Refuse substitutes.

Any Preacher

knows how needful it is to have a reliable system of classification and indexing. The possessor of a compact system of this sort

Can Save Time and Money.

His reading becomes more valuable to him, and every article once in his possession can be called forth at will. He will thus save time

And Get Rich

in good things. "The Perfect File and Index" is practical; cannot be outgrown, and will accommodate any subject or text. We know by use that it has no equal in any system. Sold by mail. We are exclusive agents for it on the Pacific Coast. Money Back if not as claimed.

Postpaid, \$1.00. No other expense.
Golden Gate Press Clipping Bureau
Oakland, Cal.

Rooms to Let

BY THE

DAY, WEEK, or MONTH.